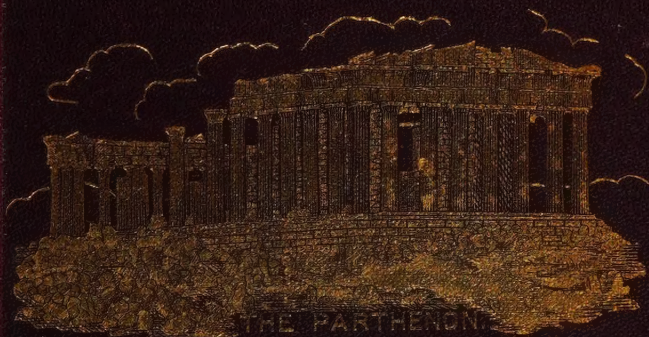


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EXERCISES

SOME OF THE MORE IMPORTANT PRINCIPLES

GREEK SYNTAX

WITH

TO THE GRAMMAR OF THE GREEK LANGUAGE, BY THE
REV. J. H. WOOD, D.D.

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CHICAGO

AND NEW YORK

1874

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EXERCISES

IN

SOME OF THE MORE DIFFICULT PRINCIPLES

OF

GREEK SYNTAX:

WITH REFERENCES

TO THE GRAMMARS OF CROSBY, CURTIUS, GOODWIN, HADLEY,
KOCH, AND KÜHNER.

A SEQUEL TO

JONES'S EXERCISES IN GREEK PROSE COMPOSITION,

AND

INTENDED FOR THE FIRST YEAR IN COLLEGE.

BY

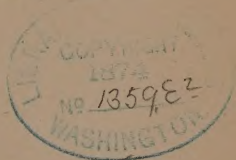
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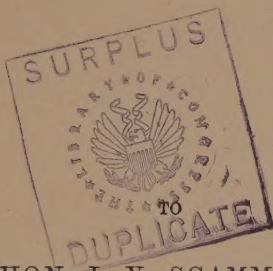
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THE HON. J. Y. SCAMMON, LL.D.,

PRESIDENT OF THE BOARD OF TRUSTEES OF THE
UNIVERSITY OF CHICAGO,

THE PUBLIC-SPIRITED CITIZEN, AND THE GENEROUS PATRON
OF LEARNING,

This Work is Enscribed

AS A TOKEN OF HIGH RESPECT AND OF GRATITUDE
FOR MANY FAVORS,

BY THE AUTHOR.

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P R E F A C E.

THE following exercises were prepared as a second part to Jones's Greek Prose Composition. Consequently, much of the knowledge which the learner has had an opportunity to acquire in the study of that work is here presupposed. Many grammatical references and explanations are omitted which would be in place in a more elementary work. The student, before entering college, has learned to use his grammar, and knows where to find the leading topics. It is better for him that he should begin, at least, to examine points on which he is doubtful by the aid of his own judgment, without too much assistance either from his exercise-book or from his teacher; and if he will provide himself with several of the grammars referred to at the beginning of each lesson and consult them carefully, comparing the statements of different writers on the same point, he will find it very greatly to his advantage. I know of no way in which he can more rapidly and surely build up the most complete and thorough scholarship.

The grammars to which references are made are all well known in this country, except that of Koch. I have found this work of so much value in my own studies, that I have made references to it for the benefit of those who read German; thinking, also, that I may possibly some day translate it for the use of those who do not read German.

The examples which precede each exercise have been selected with a good deal of care. The larger number are taken from Demosthenes and Plato, a less number from Xenophon, a few from Thucydides, and a very few from other sources ; all of them, however, from Attic writers. These examples cannot be studied too carefully nor imitated too closely. If the teacher, at the beginning of each lesson, would pronounce them, slowly and distinctly, clause by clause, and have the entire class translate in concert, it would prove a most useful exercise.

The special vocabularies in each lesson are quite full ; and often words that have been previously used are repeated. Yet no attempt has been made to give a full account of each word in every place where it occurs ; and frequent reference to the general vocabulary at the end of the book, also to the grammar and lexicon, will be indispensable.

The oral exercises are intended to illustrate the principles of each lesson as sharply and briefly as possible. These, also, as well as the examples, may be recited by the whole class in concert, while the teacher pronounces, sometimes the Greek, sometimes the English. It is hoped that these oral exercises will prove to be a feature of much value ; yet the teacher should pass over them rapidly, with as much life as possible, and guard most carefully against occupying too much time in the preliminary work before entering on the principal exercise which is to be written on the blackboard. It is important for this last exercise that the class-room contain large and convenient blackboards.

The number of lessons is limited to thirty. This number is thought to contain as much work of this character as the average Freshman class in an American college

now requires. I should not recommend more than one lesson each week in this work ; and if the teacher would take some pains to dwell on the particular grammatical principles of each lesson beforehand, in connection with the other lessons of the week, this plan would give more unity and thoroughness to the entire work of the class.

In the examination of sentences which have been correctly written on the blackboard, the teacher is often interrupted and sometimes perplexed by the question, May not that sentence be written so and so ? that is, in some other way than the one which has just been approved. This question generally proceeds from one or more of the best scholars in the class. It may be answered, once for all, in the affirmative. Nearly every sentence in the entire work may be expressed in several different ways, with a change of words and a change in the arrangement. It is not, however, recommended in general to ascertain in how many different ways a sentence may be expressed, but what is the best form of expression ; and in order to determine this point the examples preceding each exercise are the best possible guide.

In the preparation of this work, valuable assistance has been rendered by Professor John C. Freeman, and by my daughter, Mrs. Alice Boise Wood ; both of whom have, for some years past, been engaged in teaching Greek in this University.

These lessons have been prepared in the midst of engrossing professional labors, with their attendant distractions and interruptions. While I do not ask that the work shall pass for more than it is worth, I solicit for it on the part of the teachers of the country the same charitable consideration which they have accorded to all my previous works. "Amid so many risks of going wrong, it will be

marvellous, indeed, if I have in all cases gone right. My eye may have slipped over errors; my judgment, over graver faults."

I cannot close without expressing my thanks to the University Press of Cambridge, Mass., for the pains taken to secure typographical beauty and accuracy; and above all, to my publishers, Messrs. S. C. Griggs & Co., of this city, for their determination to spare no effort and no expense to offer one of the best printed school-books to the American public. I should be fully satisfied if the subject-matter might prove worthy of so beautiful a dress.

JAMES R. BOISE.

UNIVERSITY OF CHICAGO, March, 1874.

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ARRANGEMENT OF WORDS IN AN ATTIC PROSE SENTENCE.

I. THE COMMON ORDER.

A. *Simple Sentence.*

1. THE subject stands first; the predicate (whether a verb alone, or εἶναι with substantive or adjective) stands last. The attributive follows the subject, the object precedes the predicate; e. g. Κῦρος, ὁ βασιλεύς: Φαλῖος Ἐρατοκλείδου, Κορίνθιος γένος, Phalios a son of Eratocleides, a Corinthian by birth: οἱ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο, the Coreyræans did not receive the petition.

2. When several object-clauses belong to one verb, the principal object stands next before the verb; the other objects precede this, the one most intimately connected with the principal object next to it, then the others according to the degree of their connection with the principal object; e. g. οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν: οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν: οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν.

3. An adverb of place or of time commonly precedes an object in the form of a substantive, with or without a preposition (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Πέρσας ἐνίκησαν): the person precedes the thing; the dative, the accusative (τὸν παῖδα τὴν γραμματικὴν διδάσκω: τῷ παιδί βιβλίον δίδωμι): the adverb of time precedes the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν); an adverb of manner, however, commonly stands directly before the verb, even between the principal object and the verb; e. g. οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

B. *Compound Sentence.*

Subordinate clauses in general follow the order of those words, whether substantive, adjective, or adverb, in place of which they logically stand ; e. g. ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν. The porter, the one who was accustomed to be in attendance, bade us wait. Ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο. Yet subordinate substantive sentences, even when they express the grammatical subject, usually stand after the verb ; e. g. λέγει ὅτι ἤξει : ὑποψία ἦν ὅτι ἄγει πρὸς βασιλέα.

II. INVERTED ORDER.

A. *Simple Sentence.*

1. In the inverted order, the predicate precedes the subject ; and the attributive, the substantive to which it belongs ; e. g. ἔν μείσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα : ἀγαθὸς δὲ ἀνὴρ : ὁ βασιλεὺς Κῦρος : τῆς ἀρετῆς τὸ κάλλος. On the other hand, in the inverted order, the object stands after the predicate, and the adverb after the word which it qualifies ; e. g. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν : ἀνδρείως πάννυ : βελτίους πολὺ.

2. When special attention is to be drawn to the subject, it stands last ; e. g. ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί. The good artisans also seemed to me to have the same fault as the poets. When two words are to be made prominent in a sentence, one of them stands first, the other last ; e. g. λείπουνσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς.

3. In general, the first and the last places in a sentence are to be regarded as emphatic, when they are occupied by words which do not regularly belong there ; e. g. οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὐνοίαν, in no manner have I abandoned goodwill towards you. The common grammatical order would be, ἐγὼ τὴν εἰς ὑμᾶς εὐνοίαν οὐδαμῶς προδέδωκα.

B. *Compound Sentence.*

1. In the subordinate clauses, inversion is very frequent, owing to various causes, — emphasis, perspicuity, euphony, and the connection of the sentence with what precedes and follows.

Thus declarative sentences and final sentences often precede the governing verb ; and relative sentences, those containing the antecedent.

2. When a word belonging to a subordinate sentence is to be made specially prominent, it may precede the conjunction or the relative which would regularly begin the sentence ; e. g. εἰδέναι δὲ χρή . . . , ἐκ τῶν μεγίστων κινδύνων ὅτι καὶ . . . μέγισται τιμαὶ περιγίγνontai. And it is necessary to know that, *from the greatest dangers*, the greatest honors also result : ὁρῶντας καὶ τοὺς στρατηγούς, . . . , οἷα πεπόνθασιν : lit. *seeing the generals*, also, . . . , what they have suffered ; instead of ὁρῶντας οἷα καὶ οἱ στρατηγοὶ πεπόνθασιν.

3. In connected discourse, it is a favorite arrangement to place at the beginning of a sentence that word which is most intimately connected with the thought of the preceding sentence ; e. g. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα . Ὡ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην οἴκακε. Καὶ ταύτην μὲν ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην.

4. In like manner, two words of similar or of opposite meaning are often brought together in the same sentence ; e. g. Καίτοι ὅστις τῷ ὑπὸ τῶν πολεμίων πεμφθέντι μόνος μόνῳ συνήει κτέ. De Cor. 137. τοιαῦθ' ἐλίσσων ἦντον σχολῇ ταχύς. Antig. 231. Καλὸς οὖν ἂν μοι ὁ βίος εἴη . . . ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένην. Plat. Apol. 37, d. So also, ἄλλος ἄλλο, *alius aliud* ; ἄλλος ἄλλοθι, *alius alibi* ; ἄλλος ἄλλοσε, *alius alio*, etc.

5. Of a similar character is the so-called *chiasmus*, in which two connected words are followed by two connected words of opposite meaning *in the inverse order* ; e. g. πολλάκις ἡδονὴ βραχεῖα μακρὰν τίκει λύπην.

III. SOME SPECIAL RULES.

1. *Position of the Article.*

(a.) The article is often separated from its substantive by small words, as μέν, μὲν γάρ, μὲν οὖν, δέ, δ' οὖν, γέ, δέ γε, τέ, τὲ γάρ, τοί, τοίνυν, γάρ, δῆ, ἄρα ; also by οἶμαι : sometimes by long clauses ; e. g. τὴν μὲν πρόφασιν, ἣ δὲ μήτηρ, ὁ μὲν οὖν πρεσβύτερος, τῇ δ' οὖν

στρατιᾷ, καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, κτέ. When a preposition stands before the article, the prose arrangement is either πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ (not πρὸς τὸν δὲ ἄνδρα. The last arrangement is, however, allowed in the poets), ἀπὸ τε τῆς ἡδονῆς, περὶ τε τῆς πόλεως. Not unfrequently, two, or even three, articles in different forms follow one another, as, τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the many*.

(b.) The position and meaning of the attributive adjective (ὁ ἀγαθὸς ἄνθρωπος, or ὁ ἄνθρωπος ὁ ἀγαθός, or ἄνθρωπος ὁ ἀγαθός) and of the predicate adjective (ἀγαθὸς ὁ ἄνθρωπος or ὁ ἄνθρωπος ἀγαθός) are explained in all the grammars.

(c.) The adnominal genitive, like an adjective, takes either the attributive or the predicate position; as, ὁ τῶν Ἀθηναίων δῆμος, or ὁ δῆμος ὁ τῶν Ἀθηναίων, in which arrangement the emphasis is on the genitive, the people *of the Athenians*; ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, in which arrangement the emphasis lies on the governing substantive, *the people* of the Athenians (in distinction from the aristocracy or from the government).

(d.) The adjective pronoun follows the same rule as the attributive adjective; e. g. ὁ ἐμὸς πατήρ, or ὁ πατήρ ὁ ἐμὸς.

(e.) The genitive of the personal pronoun takes the predicate position; as, ὁ πατήρ μου, ὁ πατήρ σου, ὁ πατήρ αὐτοῦ, or αὐτοῦ ὁ πατήρ. The enclitic genitives may also stand before the article, when a word in close logical connection precedes; as, ἔφη μου ὁ πατήρ, ἔφη σου ὁ πατήρ; but not μοῦ ὁ πατήρ, σοῦ ὁ πατήρ at the beginning of a sentence; ἐμοῦ ὁ πατήρ or ὁ πατήρ ἐμοῦ is a form of expression which is said not to occur.

(f.) The genitive of the reflexive pronouns, on the other hand, takes the same position as the adjective pronoun in Attic Greek; as ὁ ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατήρ, my own (thine own, his own) father. In later Greek, as in the New Testament, the order ὁ πατήρ ἑαυτοῦ is common.

2. Position of the Negatives.

The regular place for οὐ or μή is directly before the word which it negatives; e. g. οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀριαῖος δὲ κτέ.; οἱ

γὰρ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω. When the negative stands before an article, a relative, a conjunction, a preposition, and sometimes before other parts of speech, some antithesis is commonly implied or expressed, e. g. ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ, I should acknowledge that I am an orator, *not* after their sort (sc. but of quite a different sort); μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν, and they affirmed that they were hired *not* for this purpose (sc. but for quite a different one); ἐν οἷς (καίροις) οὐχ ὅσα ἐβουλόμεθα, ἀλλ' ὅσα δοίη τὰ πράματ' ἔδει δέχεσθαι, in which it was necessary to accept, *not* all that we wanted, but all that the circumstances would grant.

Sometimes a special emphasis is given to the negative by throwing it to the end of the sentence; e. g. ὃν γ' εἶδον οὐδεπώποτε, whom I have seen *never*; ὄλοιτο μὲν μή, may he *not* perish!

In conditional sentences, the negative μή stands regularly in the condition directly after εἰ or ἐάν, the negative οὐ at the beginning of the conclusion; e. g. οὐκ ἂν τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα εἴσεται ὃν προσδέεται, one could never regulate well his own house, unless he knows everything that he needs. Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

3. Position of ἂν.

(a.) With a conjunction or relative pronoun and the subjunctive mood, ἂν stands usually next after the conjunction or the relative; as, ὅς ἂν, ὅσφισ ἂν, πρὶν ἂν, ὅταν = ὅτ' ἂν, ἐπειδάν = ἐπειδὴ ἂν, ἐπάν = ἐπεὶ ἂν. Sometimes, however, a small word or two may stand between the conjunction or relative and ἂν; as, δέ, τέ, μέν, γάρ; e. g. ἕως μὲν ἂν, Xen. Anab., 1, 4, 8.

(b.) In a principal sentence, with a past tense of the indicative, with the optative, infinitive, or participle, ἂν stands usually just after the verb; as, ἔλουν ἂν, λύοιμι ἂν. Yet it may stand after another word, which is to be made emphatic; e. g. Plat. Cr. 53, c. καὶ οὐκ οἶε ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πᾶγμα; and do you not think the conduct of Socrates will appear *unseemly*? It is joined regularly to the negatives and to interrogative words; as, οὐκ ἂν, οὐδ' ἂν, οὐποτ' ἂν, τίς ἂν, τί ἂν, τί δ' ἂν, τί δῆτ' ἂν, πῶς ἂν, πῶς γὰρ ἂν, ὅπως ἂν, ποῖος ἂν, ὁποῖος ἂν, ἄρ' ἂν, κτέ.; also to adverbs

of time, place, manner, etc.; e. g. *τότ' ἄν, ἐνταῦθ' ἄν, εἰκότως ἄν, ἴσως ἄν, ἤκιστ' ἄν, κτέ.*

(c.) Expressions like *οἶμαι, ἔφη, κτέ.* are often placed between *ἄν* and the verb to which it belongs; e. g. Plat. Sympos., 202, d. *τί οὖν ἄν, ἔφην, εἴη ὁ Ἔρως*; what then, said I, would Eros be?

(d.) In certain connections, *ἄν* with the optative, or indicative of a past tense, is transferred from a dependent clause, with which it logically belongs, and placed in the principal sentence. This occurs particularly in the expression, *οὐκ οἶδ' ἄν εἰ*: e. g. *οὐκ οἶδ' ἄν εἰ πείσαιμι*; instead of *οὐκ οἶδ' εἰ πείσαιμι ἄν*, I don't know whether I should persuade; *οὐκ οἶδ' ἄν εἰ ἐκτησάμην παῖδά ποτε τοιοῦτον*, I don't know whether I should ever have acquired such a son.

(e.) Although the adverb *ἄν* can never stand first in its sentence, yet, in certain parenthetical clauses, *ἄν* with the optative may be first in its clause, as in the phrase, *ἄν τις εἴποι. ἄν τις φαίη, ἄν ἴσως φαίη*. Such clauses were so closely connected with the rest of the sentence as not to require any separation from it by commas, and then *ἄν* appeared, as usual, postpositive; e. g. *τί οὖν ἄν τις εἴποι σὺ γράφεις κτέ.*, why then, one might say, do you continue to propose, etc. With the common punctuation (*τί οὖν, ἄν τις εἴποι, σὺ γράφεις κτέ.*), *ἄν* appears as first in its clause (prepositive).

4. Position of μέν and δέ.

Regularly *μέν* and *δέ* are joined to those words which are antithetical. To this rule, however, there are many exceptions. When two words are closely united in meaning, *μέν* and *δέ* often stand between them, as *τῇ μὲν παρασκευῇ...., τῇ δὲ γνώμῃ*; often, also, after both words, as *τοῖς σώμασιν μὲν...., τῇ γνώμῃ δέ*: *ἐν δεξιᾷ μὲν...., ἐν ἀριστερᾷ δέ*. When a substantive without the article is governed by a preposition, *δέ* takes usually the third place; as, *διὰ μὲν κάλλος.... διὰ δύναμιν δέ*; less frequently the second place; as, *διὰ δὲ φρόνησιν*. When the substantive expressions, *ὁ μὲν, ὁ δέ*, are governed by a preposition, *μέν* and *δέ* stand regularly after the preposition; as, *ἐν μὲν ἅρα τοῖς σωφρονουμένοι, ἐν δὲ τοῖς οὐ*, in some things we are discreet, in others not;

εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες, towards some persons insolent, towards others servile.

NOTE. The above rules are collected mainly from Kühner's Ausführliche Grammatik der griechischen Sprache, Zweite Auflage, in durchaus neuer Bearbeitung. Hannover, Hahn'sche Hofbuchhandlung, 1870. I am aware that on one important point, the relative position of the verb and its object, the rule above given differs from the statement on the same point in the learned, elaborate, and very valuable essay of Professor Charles Short, LL.D., "On the Order of Words in Attic Greek Prose," prefixed to the English-Greek Lexicon by C. D. Yonge, published by Messrs. Harper & Brothers, New York. The point is one on which there is ground, perhaps, for different opinions; yet, after some examination of the Attic prose writers, I am constrained to agree with Kühner in regard to the usual — perhaps I may say *normal* — order. I have found in the writings of Xenophon a much larger number of instances in which the object follows the verb than in those of the authors preceding and following him, Thucydides and Demosthenes for example; yet even in Xenophon, I think, the number of instances in which the object precedes the verb preponderates over those in which the object follows it; and hence I have given the rule in the above form.

EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED IN THIS WORK.

Att.	Attic.
cf.	Latin confer = compare, see.
cogn.	cognate.
comm.	common or commonly.
const.	construction.
Cr.	Crosby's Greek Grammar.
Curt.	Curtius's " "
enclit.	enclitic.
e. g.	exempli gratia, for example.
ff.	and the following.
fr.	from.
Good.	Goodwin's Greek Grammar.
Had.	Hadley's " "
Had. El.	" Elements of the Greek Language.
Koch	Griechische Grammatik, von Dr. Ernst Koch.
Küh.	Kühner's Greek Grammar.
κτῆ.	καὶ τὰ ἑτέρα = et cetera.
Lat.	Latin.
lit.	literal or literally.
perh.	perhaps.
sc.	scilicet, understood.
st.	instead of.
usu.	usual or usually.
w.	with.

The remaining abbreviations, as gen., acc., ind., for genitive, accusative, indicative, are so common as to require no explanation.

EXERCISES IN GREEK SYNTAX.

LESSON I.

SOME PECULIARITIES IN THE TENSES OF THE INDICATIVE.

References.

GOOD., §§ 200, 205.	KÜH., §§ 255, 256.
HAD., 697 - 713.	KOCH., §§ 97 - 99, 103.
HAD. EL., 473 - 485.	CR., §§ 594 ff.
CURT., §§ 486 - 488, 492 - 494, 502 - 505.	

Examples.

1. Δίδωμί σοι, ὦ Κῦρε, ταύτην γυναῖκα, ἐμὴν οὖσαν θυγατέρα. I offer you, Cyrus, this (person), being a daughter of mine, (as) a wife.

2. Πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων. I am persuaded that I have voluntarily wronged no one among men.

3. Ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμεν βασιλέα καὶ οὐδεὶς ἡμῖν ἔτι μάχεται. Announce to Ariæus that we have conquered the king, and that no one longer fights with us.

4. Ἐπειθον αὐτούς, καὶ οὓς ἔπεισα, τούτους ἔχων ἐπορεύομην. I tried to persuade them, and with those whom I (actually) persuaded, I proceeded.

5. Διέφθειρον προσιόντες τοὺς στρατιώτας, καὶ ἓνα

γε λοχαγὸν διέφθειραν. Coming up, they tried to corrupt the soldiers, and they succeeded in corrupting a single captain.

6. Αἱ πλείσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν· ἣν δέ τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν. Most cities enjoin on their citizens not to steal; and if any one of these transgresses at all, they are in the habit of inflicting a penalty on him (lit. *on them*, referring to the indefinite τὶς).

7. Τὰς τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις ἀνπαύεσθαι ἤκω. I am come supposing such misunderstandings might be stopped by familiar conversations.

8. Πλέετε ἔνθα δὴ ἐπιθυμεῖτε* πάλαι. You are sailing (to that very place) where you have long been desiring (to sail).

* Xen. Anab. 7, 6, 37. The reading in Krüger's edition.

Vocabulary.

Offer , δίδωμι, to give; offer, or try to give; offer (<i>in the pres. & imperf.</i>)	Have conquered , am victorious over, νικῶ (ἀω).
Daughter , θυγάτηρ, τρός, ἡ.	Soldier , στρατιώτης, ου, ὁ.
How much , πόσος, η, ου.	King , βασιλεύς, ἑως, ὁ.
Money , χρήματα, ων, τά.	Persuade , πείθω, try to persuade, <i>pres. & imperf.</i>
Am persuaded , πέπεισμαι, <i>pf. pass. of πείθω.</i>	March , πορεύομαι; march against, πορεύομαι ἐπί, <i>w. acc.</i>
Have wronged , injured, ἀδικῶ (έω).	Come up , come towards, πρόσ-εμι.
Voluntarily , ἐκὼν εἶναι; <i>plur. ἐκόντες εἶναι.</i>	Corrupt , διαφθείρω; try to corrupt, <i>pres. & imperf.</i>
Man , human being, ἄνθρωπος, ου, ὁ.	Captain , λοχαγός, ου, ὁ.
Announce , ἀπαγγέλλω (ἀπό, ἀγγέλλω).	Most , πλείστοι, <i>sup. of πολὺς.</i>
Ariæus , Ἀριαῖος, ου, ὁ.	City , πόλις, ἑως, ἡ.
Cyrus , Κῦρος, ου, ὁ.	Inflict , ἐπιτίθηναι (ἐπί, τίθηναι).
	Penalty , a fine, ζημία, as, ἡ.
	Citizen , πολίτης, ου, ὁ.

No one, οὐδείς, *w. infin.* μηδείς.

Any one, τις ; **anything**, τι.

Steal, κλέπτω.

Am come, ἤκω.

Long (*adv.*), **long ago**, πάλαι.

Desire, ἐπιθυμῶ (έώ).

Stop, put a stop to, παύειν.

Misunderstanding, ἀγνωμοσύνη, ης, ἡ.

Familiar conversations, **inter-**
course, συνουσία, ας, ἡ.

Such, τοιοῦτος, τοιαύτη, τοιοῦτο(ν).

Suppose, νομίζω.

Sail, πλέω.

Where, ἐνθα ; *intens.* ἐνθα δὴ, **the**
very place where.

Mention, **make mention of**, **re-**
member, μέμνημαι.

Formerly, πρότερον.

Arise, **come into being**, γίγνομαι.

Well, honorably, καλῶς.

Do, ποιῶ (έώ).

Græci, Ἕλληνες, οἱ.

Proverbium, παροιμία, ας, ἡ.

Amicus, φίλος, ου, ὁ.

Communis, κοινός, ἡ, ὄν ; *also* ὅς, ὄν.

Omnis, πᾶς, πᾶσα, πᾶν.

Maximus, μέγιστος, η, ου.

Ornamentum, κόσμος, ου, ὁ.

Amicitia, φιλία, ας, ἡ.

Tollo, ἀφαιρέω, ὦ (ἀπό, αἰρέω).

Qui, ὅς, ἡ, ὁ ; ὅστις, ἥτις, ὅτι (*includes anteced. & relat.*).

Ex ea, ἐξ αὐτῆς.

Verecundia, αἰδώς, οὗς, ἡ.

Oral Exercise.

Ἡκει, He is come.

Οἶχεται, He is gone.

Ἐπλούτει, He was rich.

Ἐπλούτησεν, He became
rich.

Ἐβασίλευεν, He was king.

Ἐβασίλευσεν, He became
king.

Ἦρχεν, He held office.

Ἦρξεν, He obtained office.

Ἀποθνήσκει, He dies.

Τέθνηκεν, He is dead.

Γίγνεται, He becomes.

Γέγονεν, He is.

Μιμνήσκει, He reminds.

Μέμνηται, He remembers,
makes mention of.

Κέκληται, He is called.

Κέκτηται, He possesses.

Πέποιθεν, He trusts.

Πέφυκεν, He is by nature.

Ἐστηκεν, He stands.

Ἀπόλωλεν, He is ruined.

Οἶδεν, He knows.

Εἶωθεν, He is accustomed.

Ἐοικεν, He is like, it is like,
it seems.

Δέδοικεν, He fears.

Νικᾷ, He has conquered.

Ἀδικεῖ, He has wronged.

Φεύγει, He is banished.

Ἦκεν, He was come.

᾽Ἦχeto, He was gone.

Ἐμémνητο, He remembered.

Ἐπεποίθει, He trusted.

Ἐστήκει, He was standing.

NOTE. These examples may easily be varied, if the teacher finds the requisite time, by changing the number, person, and in some instances the tense; and to these examples some others may be added.

To be Written.

1. He offered to Cyrus his own daughter. 2. How much money did they offer to you? 3. They are persuaded that they have voluntarily wronged no one among men. 4. He announces to Ariæus that he has conquered the soldiers of the king. 5. He offered us money, and tried to persuade us to march against the king; and, to those whom he (actually) did persuade, he gave much money. 6. Coming up, they corrupted many soldiers; and they tried to corrupt the captains also. 7. Most cities are in the habit of inflicting (aor. or pres.) a penalty on their citizens, if any one of these steals anything. 8. He is come announcing that our soldiers have conquered the king. 9. He is persuaded that he has wronged no one of his soldiers voluntarily. 10. He has long been desiring to put a stop to such misunderstandings by familiar conversations. 11. He has long been supposing that such misunderstandings might be stopped by familiar conversations. 12. They are sailing (to that place) where they have long been desiring (to sail). 13. You make mention of the good men who have formerly arisen; and you do well. 14. In Græcorum proverbio est; *Amicorum esse communia omnia*. 15. Maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam.

LESSON II.

TENSES OF THE DEPENDENT MOODS.

References.

GOOD., §§ 202 – 204.

KÜH., § 257.

HAD., 714 – 718, 734 – 738.

CURT., § 491, 495 – 506.

HAD. EL., 486, 502 – 504.

CR., 590, a, 613.

KOCH., §§ 100, 101.

Examples.

1. Ἡξίου δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν. He demanded that these cities be given to him, rather than that Tissaphernes continue to rule over them.

2. Προπέμψας ἑρμηνέα εἶπεν, ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσι· τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι. Sending forward an interpreter, he said that he wished to confer with the commanders; and it seemed to the generals expedient to hear.

3. Βουλευέου μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα. Deliberate slowly, but execute quickly your resolves (or those things which have seemed expedient).

4. Ὅτω δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. To whomsoever these things seem expedient, said he, let him raise his hand.

5. Ἦιδον καὶ ἐχόρευον, ὅποτε οἱ πολέμοι ὄψεσθαι αὐτοὺς ἔμελλον. They sang and danced, whenever the enemy were about to see them.

6. Σύντεμνέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποιεῖ, εἰ μέλλω σοι ἔπεσθαι. Cut short your replies to me and make them briefer, if I am to follow you.

7. Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν. They asked the Megarians to escort them with ships.

8. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομησάι ταῦτα τὰ βασιλεια. In that place, Xerxes, when conquered in the (well known) battle he was withdrawing from Greece, is said to have built this palace.

Vocabulary.

- Give**, δίδωμι. In the pres. & imperf. it may mean to offer.
- Send forward**, προπέμπω.
- Interpreter**, ἐρμηνεύς, ἑως, ὁ.
- Wish**, βούλομαι; not so strong as ἐπιθυμέω (ἐπὶ θυμός), I set my heart upon, I desire earnestly; stronger than ἐθέλω, I am willing, I consent, I wish.
- Carry into execution, execute**, ἐπιτελῶ (έω).
- Things determined, resolves**, τὰ δόξαντα.
- Demand**, ἀξιῶ (όω).
- Deliberate**, βουλευόμαι.
- Slowly**, βραδέως.
- Quickly**, ταχέως.
- Confer with**, διαλέγομαι (dep. pass.).
- Hand**, χεῖρ, χειρός, ἡ.
- Raise, stretch forth**, ἀνατείνω.
- Enjoin on**, προστάττω.
- Cut short**, συντέμνω.
- Reply**, ἀπόκρισις, εως, ἡ.
- Make**, ποιῶ. έω.
- Brief, briefer**, βραχύς, βραχύτερος.
- Am to, am about to**, μέλλω, w. pres. & fut. infin.
- Inflict**, ἐπιτίθημι.
- Penalty, fine**, ζημία, as, ἡ.
- Ask, request**, δέομαι, w. gen.; dep. pass.
- Defeated, to be, etc.**, ἡττώμαι (άομαι); as pass. of νικάω.
- Escort**, συμπροπέμπω.
- Sing**, ᾄδω.
- Dance**, χορεύω.
- Withdraw**, ἀποχωρέω, ὦ.
- Build**, οἰκοδομέω, ὦ.
- Palace**, βασιλεια, τά.
- Moneo**, ἐνοράω, ὦ, usu. const. acc. & particip.
- Ars**, τέχνη, ης, ἡ.
- Sine**, ἄνευ, w. gen.
- Assiduitas**, ἐπιτήδευσις, εως, ἡ.
- Dicendi**, τοῦ λέγειν.
- Multum**, μάλα.
- Iuvo, are**, συμφέρειν τινί.
- Malo**, βούλομαι μᾶλλον, const. acc. w. infin.
- Sapiens**, σοφός, ἡ. ὄν.
- Hostis**, πολέμιος, ίου, ὁ.
- Metuo**, δέδοικα οὐ δέδια, infin. δεδιδέναι; φοβέομαι, οὔμαι.
- Quam**, ἥ.
- Stultus**, ἀνόητος, ον.
- Civis**, πολίτης, ου, ὁ.
- Laudo**, ἐπαινέω, ὦ.

Oral Exercise.

Εἶπεν ὅτι ἀποθάνοι ὁ Περικλῆς, He said that Pericles was dead.

Ἐὰν ποιῇ τοῦτο, If he do this (habitually).

Ἐὰν ποιήσῃ τοῦτο, If he do this.

Εἰ λέγοι, If he should speak (habitually).

Εἰ λέξειεν, If he should speak.

Λέγε, Speak thou (habitually), or continue speaking, or go to speaking.

Λέξον, Speak thou.

Βούλεται λέγειν, He wishes to speak (habitually).

Βούλεται λέξαι, He wishes to speak.

Τὴν θύραν κλείε, Shut the door (habitually).

Τὴν θύραν κλείσον, Shut the door.

Τὴν θύραν ἀνοιξον, Open the door.

Βούλεται τὴν θύραν ἀνοίξαι, He wishes to open the door

Ἐλεγεν ὅτι γράφοι, He said that he was writing.

Ἐλεγεν ὅτι γράψοι, He said that he would write.

Ἐλεγεν ὅτι γράψειεν, He said that he wrote.

Ἐλεγεν ὅτι γεγραφῶς εἶη, He said that he had written.

Φησὶ γράφειν, He says that he is writing.

Φησὶ γράψειν, He says that he will write.

Φησὶ γράψαι, He says that he wrote.

Φησὶ γεγραφέναι, He says that he has written.

Ὅ τι ποιήσοι, οὐ διεσήμνηε, What he would do, he did not indicate.

Μέλλω ὄψεσθαί σε, or *μέλλω ὀρᾶν σε*, I am about to see you.

NOTE. The dependent moods do not denote time (but only the state of the action), except in indirect discourse.

To be Written.

1. He tried to persuade them to give these cities to him.
2. They persuaded Cyrus to offer much money to the soldiers.
3. Sending forward an interpreter, they an-

nounced that they wished to carry into execution those things which had been determined. 4. We demanded that the generals deliberate slowly, but execute quickly their resolves. 5. He is persuaded that he has voluntarily wronged no one of the enemy who conferred (particip.) with him. 6. He persuaded all to whom these things seemed expedient to raise their hands. 7. We enjoin on you to cut short your replies and to make them briefer, if we are to confer with you. 8. They are in the habit of inflicting a penalty on those who do not cut short (particip.) their replies and make them briefer. 9. They asked the generals to deliberate slowly and to execute their resolves quickly. 10. They are said to have been defeated in battle. 11. They are said to have asked the Megarians to escort them with ships. 12. They are said to have sung and danced, when, conquered in the (well known) battle, they were withdrawing. 13. He is said to have sung and danced, after having built this palace. 14. Moneo artem sine assiduitate dicendi non multum juvare. 15. Malo, te sapiens hostis metuat, quam stulti cives laudent.

LESSON III.

THE MOODS.

Final and Object Clauses after ἵνα, ὥς, ὅπως, μή.

References.

GOOD., §§ 215 - 218.

KÜH., § 330.

HAD., 739 - 743.

CURT., §§ 530 - 533.

HAD. EL., 507 - 510.

CR., § 624.

KOCH., § 111.

Examples.

1. Κύνas τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσιν. You nourish dogs, that they may keep off for you the wolves from the sheep.

2. *Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλούτου ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην.* Menon the Thessalian plainly desired riches exceedingly (lit. was plain desiring); and desired to rule, that he might receive more (money); and desired to be honored, that he might acquire more (money); and he wished to be a friend to those who had the most power, that, having done wrong, he might not suffer punishment (or give satisfaction).

3. *Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ.* He had burned (aor. as plpf.) the boats, that Cyrus might not cross over.

4. *Ἐγὼ μὲν ὑμᾶς ἐπαινῶ, ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει.* I praise you; but that you may praise me, will be my care.

5. *Ὅπως ταῦτα μηδεὶς ἀνθρώπων πεύσεται.* (See) that no one among men ascertain these things.

6. *Ἰκανὸς φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ τὰ ἐπιτήδεια.* He was able to take care that the army might have provisions.

7. *Φοβοῦμαι μὴ τοῦτο γένηται.* I fear that this may happen (Vereor ne accidat). *ἐφοβούμην μὴ τοῦτο γένοιτο*, or *ἐφοβούμην μὴ τοῦτο γένηται.* I feared that this might happen.

8. *Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένη.* Be not in haste to be rich, lest you become quickly poor.

Vocabulary.

Seems expedient, δοκεῖ, fr. δο-

κέω, ὦ.

Nourish, τρέφω.

Many, πολλοί; **much**, πολὺς.

Large, μέγας.

Dog, κύων, κυνός, δ.

Wolf, λύκος, ου, ό.

Sheep, πρόβατα, ων, τά.

Keep off, ἀπερύκω (ἀπό, ἐρύκω).

Plain, δῆλος, η, ον.

Friend, φίλος, ου, δ.

Most, greatest, especially, μέγιστον.

To have power, to be able, δύναμαι.

Suffer punishment, give satisfaction, διδόναι δίκην.

Take care, φροντίζω.

Burn, κατακαίω.

Boat, πλοῖον, ου, τό.

The enemy, οἱ πολέμιοι.

River, ποταμός, οὔ, δ.

Cross over, διαβαίνω.

Army, στρατιά, ἄς, ἡ.

Provisions, ἐπιτήδεια, ων, τά.

Fear, φοβοῦμαι, spoken of sudden and inconsiderate fear; δέδοικα or δέδια, of deliberate and reasonable fear.

Ascertain, πυνθάνομαι.

Beware, imperat. of ὁράω, to see.

Quickly, ταχύ or ταχέως.

To be in haste, σπεύδω.

Become, γίγνομαι.

Poor, πένης, ητος. *As subst. or adj.*

Not, μή w. the imperat., infin., and w. conditional or final particles.

That or lest, after verbs of fearing, μή.

To jest, παίζω. To speak in jest, λέγειν παίζων.

Esse (= edere, to eat), ἐσθίω.

Oportet, χρή.

Ut, ἵνα or ὅπως.

Vivo, ζάω, ὦ, generic, and spoken of all things that have life; opposed to ἀποθνήσκειν; βιώω, ὦ, especially of human life.

Amo, φιλέω, ὦ.

Amabilis, φιλητός, ἡ, όν.

Timeo, φοβοῦμαι, δέδοικα or δέδια.

Ut, after verbs of fearing, μή οὐ. Eng., that not.

Sustineo, φέρω.

Labor, oris, πόνος, ου, δ.

Oral Exercise.

Δηλός ἐστιν ἐπιθυμῶν, He plainly desires, or, It is plain that he desires.

Δηλος ἦν ἐπιθυμῶν, He plainly desired, or, It was plain that he desired.

Φρόντιζε ὅπως, Take care that.

Ὅρα μή, Beware lest.

Φοβοῦμαι μή, I fear that, Vereor ne.

Φοβοῦμαι μὴ οὐ, I fear that not, Vereor ut.

Ὅπως οὖν ἔσεσθε ἄξιοι, (See) then that you be worthy.

Ὅρα μὴ παίζων λέγειν, Beware lest he speak in jest.

Ὅρα μὴ παίζων ἔλεγεν, Beware lest he was speaking in jest.

"Ορα μὴ παίζων λέξει, Beware lest he shall speak in jest.

Μὴ σπεύδε πλουτεῖν, Be not in haste to be rich.

"Ινα συντέμνω, To be brief.

"Ινα ἐκ τούτων ἄρξωμαι, To begin with these things.

Ὡς ἂν μάθῃς, ἄκουσον, Hear, that you may learn.

Δέδοικα μὴ ἐπιλαθώμεθα, I am afraid we may forget.

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, (I am afraid) it is too rude a thing to say the truth.

"Ερχεται ἵνα τοῦτο ἴδῃ, He is coming that he may see this.

Ἦλθεν ἵνα τοῦτο ἴδοι, or Ἦλθεν ἵνα τοῦτο ἴδῃ, He came that he might see this.

Μὴ φοβοῦ, μὴ ἤδη πρεσβύτερος ᾖς, ἢ ὥστε τὴν γλῶτταν Ἑλληνικὴν μαθεῖν, Do not fear that you are already too old to learn Greek.

To be Written.

1. It seemed to him expedient to nourish many and large dogs, that they might keep off for him the wolves from the sheep. 2. Menon the Thessalian plainly desires to be a friend to those who have the most power, that, having done wrong, he may not suffer punishment. 3. Take care that you burn the boats, in order that the enemy may not cross over the river. 4. (See to it) that your army have provisions. 5. He fears that the dogs may not keep the wolves from the sheep. 6. It will be my care that they cut short their replies and make them briefer. 7. He feared that some of the soldiers would ascertain these things. 8. Beware lest, having done wrong, you quickly suffer punishment. 9. Let those who are in haste to be rich beware lest they become quickly poor. 10. He was not in haste to be rich, fearing that he should become quickly poor. 11. He feared that the enemy would burn the boats, in order that the army might not cross over the

river. 12. (See) that you deliberate slowly and that you execute quickly your resolves. 13. They feared that the enemy were speaking in jest. 14. *Esse oportet ut vivas, non vivere ut edas.* 15. *Ut ameris, amabilis esto.* 16. *Timeo ut sustineas labores.*

LESSON IV.

THE MOODS.

Conditional Sentences.

References.

GOOD., §§ 219 – 222.

KÜH., § 339, I, (a), (b).

HAD., 744 – 746.

CURT., §§ 534 – 541.

HAD. EL., 511 – 514.

CR., § 631, Forms a & b.

KOCH, § 114, 1, 4.

Examples.

1. *Ταῦτα πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα.* Consent to rehearse to us all these things, as distinctly as possible, unless you chance to have some engagement (unless there chance to be to you some occupation).

2. *Ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος.* Let some one bring the poison, if it has been mixed (lit. rubbed): but if not, let the man mix it.

3. *Εἰ μὲν θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ.* If he was (descended) from a god, he was not avaricious; but if he was avaricious, he was not (descended) from a god.

4. *Εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται.* And if this shall anywhere be (the case), it will be a damage to the whole phalanx.

5. *Εἰ ἐβρόντησε, καὶ ἤστραψεν.* If it thundered, it also lightened.

6. *Εἰ ἐβούλετο, ἐδύνατο ἂν ταῦτα ἐξαπατᾶν.* If he wished, he would be able to deceive in these things.

7. *Εἰ περὶ καινοῦ τινος πράγματος προϋτίθετο λέγειν, ἐπέσχον ἄν.* If it were proposed to speak about any new affair, I should have waited.

8. *Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.* If you had not come, we should be marching against the king.

9. *Εἰ πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος.* If greater numbers had been collected, much of the army would have been in danger of destruction.

Vocabulary.

Avaricious, αἰσχροκερδής, ἐς.

Propose, προτίθημι.

Speak, λέγω.

About, concerning, περί, *w. gen.*

New (*in kind*), καινός, ἢ, ὄν; **new** (*but not in kind*), νέος.

Affair, πρᾶγμα, ατος, τό.

Wait, ἐπέχω (ἐπί, ἔχω).

Greater numbers, more persons, πλείονες or πλείους.

Collect, συλλέγω.

Army, στρατεῦμα, ατος, τό. *Not easily distinguished from στρατιά.* Cf. *Xen. Anab., I. 4, 5,* where both words are spoken of the same object.

To be in danger, κινδυνεύω.

Destroy, διαφθείρω (διά, φθείρω).

Come, ἔρχομαι, *f. εἶμι, aor. ἦλθον.*

March, πορεύομαι, *dep. pass.*

Against, ἐπί, *w. acc.*

Chance, happen, τυγχάνω.

Engagement, occupation, business, ἀσχολία, ας, ἡ.

Rehearse, ἀπαγγέλλω (ἀπό, ἀγγέλλω).

Bring, φέρω.

Poison, φάρμακον, ου, τό.

Mix (*by rubbing or bruising*), τρίβω.

Lighten, ἀστράπτω.

Thunder, βροντάω, ὦ.

Deceive, ἐξαπατάω, ὦ.

Si, εἰ (*w. indic. or optat.*).

Facio, ποιέω, ὦ.

Magnus, *in the sense* much, πολὺς, πολλή, πολύ.

Gratia, χάρις, ιτος, ἡ; **gratiam** habeo, χάριν ἔχω, or οἶδα.

Non, οὐ.

Possum, δύναμαι.

Vivo, ζάω, ζῶ · βιώω, βιώω. Cf.

Ln., III. Vy.

Nisi, εἰ μή.

Litteræ, literary pursuits, γράμματα, usu. μαθήματα, ἁτῶν, τὰ.

Arma, ὅπλα, ὦν, τὰ.

Parvi, of little value, worth little, ὀλίγον ἄξιος, ἰα, ἰον.

Foris, out of doors, abroad, ἔξω.

Scio, ire, γινώσκω.

Consilium, σωφροσύνη, ης, ἡ.

Domī, οἴκοι.

Ibi esse, to be there, to be present, πάρεμι.

Ipsē, αὐτός.

Ad, πρὸς, or παρά.

Venio, ire, ἔρχομαι.

Oral Exercise.

Eἰ τοῦτο πράττει, καλῶς ἔχει, If he is doing this, it is well.

Eἰ τοῦτο πράττει, καλῶς ἔξει, If he is doing this, it will be well.

Eἰ τοῦτο πράττει, ἡμάρτηκεν, If he is doing this, he has erred.

Eἰ τοῦτο ἔπραξε, καλῶς ἔχει — καλῶς εἶχεν — καλῶς ἔσχεν — καλῶς ἔξει, If he did this, it is well — it was well (continued) — it was well (simple past) — it will be well.

Eἰ τοῦτο ἔπραττε, καλῶς ἂν εἶχεν, If he were doing this (now), it would be well.

Eἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχεν, If he had done this, it would have been well.

Eἰ βούλεται, δύναται, If he wishes, he is able.

Eἰ βουλήσεται, δυνήσεται, If he shall wish (or simply, if he wish), he will be able.

Eἰ ἐβούλετο, ἐδύνατο, If he wished, he was able (continued).

Eἰ ἐβουλήθη, ἐδυνήθη, If he wished, he was able.

Eἰ ἐβούλετο, ἐδύνατο ἂν, If he wished, he would be able.

Ἐἰ ἐβουλήθη, ἐδυνήθη ἂν, If he had wished, he would have been able.

Eἰ ἐβούλετο, ἐδυνήθη ἂν, If he wished, he would have been able.

Eἰ ἐβουλήθη, ἐδύνατο ἂν, If he had wished, he would be able.

To be Written.

1. If he is (descended) from a god, he is not avaricious: he will not be avaricious. 2. If he were (descended) from a god, he would not be avaricious. 3. If it had been proposed to speak about any new affair, I should have waited. If it were proposed to speak about any new affair, I should wait. 4. If he shall burn the boats, Cyrus will not cross over. If he burned the boats, Cyrus did not cross over. If he had burned the boats, Cyrus would not have crossed over. 5. If greater numbers are collected, much of the army will be in danger of being destroyed. 6. If greater numbers were collected, much of the army would be in danger of being destroyed. 7. If you do not come, we shall march against the king. If you had not come, we should have marched against the king. 8. If you chanced to have some engagement, you would not be rehearsing all these things to us. 9. The man would have brought the poison, if it had been mixed. The man will bring the poison, if it has been mixed: if it shall be mixed. 10. If it lightens, it also thunders. If it shall lighten, it will also thunder. 11. If it lightened, it would also thunder. If it had lightened, it would also have thundered. 12. If you wished, you would be able to deceive in these things. If you had wished, you would have been able to deceive in these things. 13. Si feceris, magnam habebō gratiam. 14. Parvi sunt foris arma, nisi est consilium domi. 15. Non possem vivere, nisi in literis viverem. 16. Si ibi te esse scissem, ad te ipse venissem.

LESSON V.

THE MOODS.

Conditional Sentences (continued).

References.

GOOD., §§ 223 – 225.

KÜHN., § 339, II.

HAD., 747, 748.

CURT., §§ 545, 546.

HAD. EL., 515, 516.

CR., 631, Forms c & d.

KOCH., § 114, 2 a, 2 b, 3.

Examples.

1. *Εὰν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς* φιλοσοφήσωσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσιν.* Unless either the philosophers shall become kings, or the kings philosophers, there is no cessation of calamities for states.

2. *Κὰν (καὶ ἂν) μὲν εὐλαβούμενος τοῦτο μὴ λέγω τὰ πεπραγμένα ἐμαντῶ, οὐχ ἔχειν ἀπολύσασθαι τὰ κατηγορημένα δόξω οὐδ' ἐφ' οἷς ἀξιῶ τιμᾶσθαι δεικνύναι. ἐὰν δ' ἐφ' ᾧ καὶ πεποίηκα καὶ πεπολίτευμαι† βαδίζω, πολλάκις λέγειν ἀναγκασθήσομαι περὶ ἐμαντοῦ.* And if, avoiding this, I shall not mention the things done by myself, I do not think I shall be able (lit. I shall not think I have the ability) to refute the accusations, nor to show on what (grounds) I lay claim to be honored; but if I proceed step by step to what I have accomplished as a citizen, I shall be compelled to speak often of myself.

3. *Χάριν εἴσομαι, ἐὰν ἀκούητε.* I shall be grateful, if you listen.

4. *Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι.* If it should be necessary to do wrong or to suffer wrong, I should prefer to suffer wrong.

5. *Ὡςπερ ἂν εἴ τις ἱατρὸς ἀσθενούσι μὲν τοῖς κάμνου-*

σιν εἰσιων μὴ λέγοι μηδὲ δεικνύοι δι' ὧν ἀποφεύζονται τὴν νόσον, ἐπειδὴ δὲ τελευτήσκειέ τις αὐτῶν καὶ τὰ νομιζόμεν' αὐτῷ φέροιτο, ἀκολουθῶν ἐπὶ τὸ μνήμα διεξίοι "εἰ τὸ καὶ τὸ † ἐποίησεν ἄνθρωπος οὕτως, § οὐκ ἂν ἀπέθανεν." Just as if some physician, visiting the sick while they were suffering, should not say nor indicate by what means they might escape the disease; but when some one of them should die and the customary funeral rites should be performed for him, following to the grave, should recount, "If this man here had done so and so, he would not have died."

* βασιλῆς, older Attic for βασιλεῖς.

† πεποίηκα καὶ πεπολίτευμαι, a form of pleonasm, not uncommon in the orators, by which a thought is dwelt upon and thus emphasized; not easily expressed in English.

‡ τὸ καὶ τό, art. as demonstr. pron.

§ οὕτως = οὗτος with demonstr. iota.

Vocabulary.

Unless, ἐὰν μὴ, *w. subjunc. or εἰ μὴ w. indic. or optat.*

If, εἰάν *w. subjunc. or εἰ w. indic. or optat.*

Either...or, ἢ...ἢ.

Philosopher, φιλόσοφος, *ου, ὁ.*

To be a philosopher, φιλοσοφῶ, ὦ; *aur. to become a philosopher.*

King, βασιλεὺς, ἑως, ὁ.

To be a king, βασιλεύω; *aur. to become a king.*

Cessation, παύλα, ης, ἡ. *Fr. παύω.*

Calamity, κακόν, οὗ, τό

State, πόλις, ἑως, ἡ.

Things done, τὰ πεπραγμένα.

To be able, to have ability, ἔχω.

To refute, to do away with, ἀπολύομαι.

The accusations, charges, things alleged, τὰ κατηγορημένα.

Avoid, behave cautiously in respect to, εὐλαβέομαι, οὔμαι.

Proceed step by step, βαδίζω.

Accomplish as a citizen, πολιτεύομαι; *or with more fulness and emphasis, ποιῶ καὶ πολιτεύομαι.*

Am compelled, ἀναγκάζομαι (ἀνάγκη).

Often, πολλάκις.

Am grateful, χάριν οἶδα, *or χάριν ἔχω.*

Listen to, ἀκούω *w. gen.*

Show, indicate, point out, δείκνυμι.

Lay claim, think worthy, ἀξιόω, ὦ, (ἄξιος).

Honor , τιμάω, ὦ.	Equus , ἵππος, ου, ὁ.
Necessary, unavoidable , ἀναγκαῖος, α, ου.	Melior...quam , ἀμείνων...ῆ.
Do wrong , ἀδικέω, ὦ, (ἄδικος; ἀπ' ἑν. δίκη).	Habeo , ἔχω.
Suffer wrong , ἀδικέομαι, οὔμαι.	Ne (enclit.)...an , πότερον...ῆ.
Physician , ἰατρός, οὔ, ὁ.	Malo , βούλομαι...μᾶλλον.
Visit, go to , εἴσεμι <i>w. dat.</i> (εἰς, εἴμι).	Dolor , λύπη, ης, ἡ.
Sick, the one who is sick , ὁ κάμνων.	Frango , <i>w. dolorem, to suppress;</i> <i>παύω, w. acc.; or the const. παύ-</i> <i>εσθαι w. gen.</i>
Escape from, escape , ἀποφεύγω (ἀπό, φεύγω), <i>w. acc.</i>	Occulto , ἀποκρύπτω (ἀπό, κρύπτω).
Disease , νόσος, ου, ἡ.	Virtus , ἀρετή, ἡς, ἡ.
This man here , οὗτοςί.	Necessario , κατ' ἀνάγκην, ἀνάγκη, ἀναγκαίως.
So and so , τὸ καὶ τό.	Gloria , δόξα, ης, ἡ: εὐδοξία, ας, ἡ.
Die , τελευτάω, ὦ; θνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα.	Etiam , καὶ εἰ.
Engagement. See Ln., IV. Ex. 1.	Ago, to work for, to aim at , ὀρέγομαι, <i>w. gen.</i>
Distinctly , σαφῶς; most distinctly , as distinctly as possible, ὡς σαφέστατα.	Consequor , ἀκολουθέω, ὦ, <i>w. dat.</i>
Vicinus , ὁ πλησίον (<i>adv. w. art., used as subst.</i>).	Senectus , γῆρας, ατος, ως, τό.
	Plenus , πλήρης, ες.
	Voluptas , ἡδονή, ἡς, ἡ.
	Scio, to know how , ἐπίσταμαι.
	Utor , χράσμαι, ὦμαι; <i>infin. χρῆσθαι.</i>

Oral Exercise.

Ἐὰν τοῦτο πράττῃ, καλῶς ἔξει, If he shall do this, it will be well. Lat. Si hoc faciet (or fecerit, or sometimes faciat), bene erit.

Εἰ τοῦτο πράττοι, καλῶς ἔχοι, If he should do this, it would be well. Lat. Si hoc faciat, bene sit.

Εἰ τοῦτο ἔπραττε, καλῶς εἶχεν, If he did this, it was well (continued).

Εἰ τοῦτο ἔπραξε, καλῶς ἔσχευ, If he did this, it was well (simple past).

Εἰ τοῦτο ἔπραττε, καλῶς ἂν εἶχεν, If he did this (continued), it would be well.

Εἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχευ, If he had done this, it would have been well.

Εἰ τοῦτο πράξει, καλῶς ἔξει, If he shall do this, it will be well (more vivid than *εἰάν* w. subjunc.).

Ἐὰν μὴ λέγω τὰ πεπραγμένα ἐμαυτῷ, If I do not mention the things done by myself.

Εἰ μὴ λέξω, If I do not (if I shall not) mention; more vivid than the foregoing.

Εἰ μὴ λέγοιμι or *λέξαιμι*, If I should not mention.

Εἰ μὴ ἔλεγον, If I did not mention.

Εἰ μὴ ἔλεξα, If I had not mentioned.

To be Written.

1. Unless either the philosophers should become kings, or the kings philosophers, there would be no cessation of calamities for states. 2. Unless the philosophers had become kings, there would have been no cessation of calamities for states. 3. And if, avoiding this, he had not spoken of the things done by himself, he would not have been able to refute the accusations. 4. If he had proceeded-step-by-step to what he accomplished-as-a-citizen, he would have been compelled to speak often of himself. 5. If he should proceed-step-by-step to what he accomplished as a citizen, he would be compelled to speak often of himself. 6. I should be grateful to you, if you would listen to me, while-I-show (particip.) on what (grounds) I lay claim to be honored. 7. I should have been grateful to you, if you had listened to me, in order that I might show on what (grounds) I laid claim to be honored. 8. If it is necessary to do wrong or to suffer wrong, I shall prefer to suffer wrong. 9. If this man here does so and so, said (*ἔφη*) a certain physician, he will not die. 10. If greater numbers should be collected, much of the army would be in danger of destruction. 11. If he chances to have no engagement, he will rehearse all these things to us as distinctly as possible. 12. If he should chance to have no engagement, he would rehearse all these things to us

most distinctly. 13. Si vicinus tuus equum meliorem habeat, quam tuus est, tuumne equum malis an illius? (If your neighbor were to have, etc., would you prefer, etc.?) 14. Dolorem si non potero frangere, occultabo. 15. Virtutem necessario gloria, etiamsi tu id non agas, consequitur. 16. Senectus plena est voluptatis, si illa scias uti (if you know how to use it).

LESSON VI.

THE MOODS.

Conditional Sentences (continued).

References.

GOOD., §§ 225 – 227.

HAD., 749 – 752.

HAD. EL., 517 – 520.

KOCH., § 114, 3, R. 2.

KÜH., § 339, 3 & R. 3.

CURT., §§ 547 – 549.

CR., §§ 632 ff.

Examples.

1. πάντ' ἐκεῖνος ἦν αὐτοῖς· οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιοτο λέγειν. He was everything to them: they did not even listen to a word (lit. a voice), if any one wished to say anything else (as perhaps some one might wish).

2. Ἐὰν οὖν ἐθελήσητε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν, ἴσως, ὧ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσασθε ἀγαθόν. If, therefore, you will consent both to take the field and to act worthily of yourselves, perhaps then, perhaps, men of Athens, you might obtain some complete and great advantage.

3. Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπωλώλειτε. If you had been left to yourselves at least (or so far as depended on yourselves), you would have perished long ago.

4. Οὕτε Φιλίππου ξένον οὕτ' Ἀλεξάνδρου φίλον εἶ-

ποιμ' ἂν ἐγὼ σε,* οὐχ οὕτω μαίνομαι, εἰ μὴ καὶ τοὺς
θεριστὰς καὶ τοὺς ἄλλο τι μισθοῦ πράττοντας φίλους καὶ
ξένους δεῖ καλεῖν τῶν μισθωσαμένων. I should neither say
you were a guest of Philip nor a friend of Alexander, not
I; I am not so mad, unless it is proper to call both the
reapers, and those doing anything else for hire, friends and
guests of those who hire (them).

5. Ἀλλὰ νῦν ἔγωγε τὸν μάλιστα ἐπιτιμῶντα τοῖς πε-
πραγμένοις ἡδέως ἂν ἐροίμην, τῆς ποίας μερίδος γενέσθαι
τὴν πόλιν ἐβούλετ' ἄν. But now I, for my part, should
like to ask the one who especially censures what has been
done, to what party he would wish the city to belong.

6. Οὐκ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδι-
δόναι. It was not in keeping with the character of Cyrus,
if he had (the pay), to fail to give (it) in full.

7. Νικῶντες τίνα ἂν ἀποκτείναιμεν; If we should
be victorious, whom should we slay?

- Ex.* 1. Condition, εἰ w. optat.; conclus. imperf. indic.
2. Cond., ἐάν w. subjunc.; conclus. optat. w. ἄν.
3. Cond., preposit. w. acc.; conclus. indic. past tense w. ἄν.
4. Cond., εἰ w. indic. pres.; conclus. optat. w. ἄν.
5. Cond., omitted; conclus. optat. w. ἄν; & impf. indic. w. ἄν.
6. Cond., particip.; conclus. indic. past tense.
7. Cond., particip.; conclus. optat. w. ἄν.

* Notice the juxtaposition of ἐγὼ σε, thus bringing them into more
striking contrast; also their emphatic position, — the force of which I have
endeavored to present in my rendering.

Vocabulary.

Word, voice, φωνή, ἡς, ἡ.

Anything else, ἄλλο τι.

Consent, be willing, ἐθέλω.

Act, πράττω.

Worthily, ἀξίως.

Obtain, acquire, κτάομαι, κτῶμαι.

Complete, τέλειος, α, ον.

Great, μέγας, μεγάλη μέγα.

Advantage, ἀγαθόν, οὐ, τό.

I perish, ἀπόλωλα; I perished,
was perishing, ἀπωλώλειν: 2d
pf. and plupf. of ἀπόλλυμι, to
destroy.

Call, name, καλέω, ὦ.

Say, declare, φημί, f. ἐρῶ, aor.
εἶπον.

Guest, ξένος, ου, ό.

Philip, Φίλιππος, ου, ό.

It is proper, necessary, δέι.

Do, perform, πράττω.

Hire, pay, wages, μισθός, ου, ό;
for hire, μισθοῦ.

Hire, take into one's pay, μι-
σθόμαι, ουμαι.

Take the field, engage in a
military expedition, στρα-
τεύομαι.

Pay in full, pay what is due,
ἀποδίδωμι.

Ask, inquire, ἐρωτάω, αορ. κομπ.
ἡρόμην.

Like to, expressed by ἡδέως,
gladly, and the optat. w. ἄν.

What, what sort of, ποῖος, α, ου.

Party, μερίς, ἰδος, ἡ.

Belong to, become (a mem-
ber) of, γίγνομαι, w. gen.

I for my part, ἔγωγε.

Especially, μάλιστα.

Censure, ἐπιτιμάω, ὦ.

What has been done, τὰ πε-
πραγμένα.

To be in keeping with, εἶναι
πρὸς w. gen.

Character, τρόπος, ου, ό.

The Athenians, οἱ Ἀθηναῖοι.

To fail, often expressed by the nega-
tive; w. the infin. μή.

To be victorious, νικάω.

Slay, kill, ἀποκτείνω.

Praise, ἐπαινέω, ὦ.

Hate, μισέω, ὦ.

Quid? why? τί; or διὰ τί;

Timeo, φοβοῦμαι, δέδοικα.

Beatus, εὐδαίμων, ου; beatus
futurus sum, εὐδαίμων εἶναι
(or ἔσεσθαι) μέλλω.

Nemo, οὐδεὶς, οὐδεμία, οὐδέν.

Unquam, ποτέ (enclit.), πώποτε.

Sine, ἄνευ w. gen. The clause
sine, etc., may perh. be best ren-
dered by μὴ ἔχων w. acc.

Spes, ἐλπίς, ἰδος, ἡ: magna
spes, perh. ἡ ἀγαθὴ ἐλπίς. Dem.

Immortalitas, ἀθανασία, as, ἡ.

Pro, for, in behalf of, ὑπέρ w.
gen.

Patria, πατρίς, ἰδος, ἡ.

Offero, προβάλλομαι; se offerre,
ἑαυτὸν προβάλλεσθαι, w. dat. of
that to which one exposes
himself.

Mors, θάνατος, ου, ό.

Forsitan, ἴσως.

Miror, θαυμάζω.

Do, dare, δίδωμι.

Animus, θυμός, ου, ό.

Par, ἴσος, η, ου.

Corpus, σῶμα, ατος, τό.

Facio, ποιέω, ὦ.

Qui, quæ, quod, w. anteced. omit-
ted, ὅστις, ἥτις, ὃ τι.

Opto, are, ἐπιθυμέω, ὦ.

Oral Exercise.

1. Εἰ τοῦτο πράττει, καλῶς ἔχει — καλῶς ἔξει, Si hoc
facit, bene est — bene erit, If he does (or is doing) this, it
is well — it will be well.

2. *Εἰ τοῦτο πράξει, παλῶς ἔξει*, Si hoc faciet, bene erit, If he does (or shall do) this, it will be well.

3. *Εἰ τοῦτο ἔπραττε, καλῶς εἶχεν*, Si hoc faciebat, bene erat, If he did this, it was well (continued).

4. *Εἰ τοῦτο ἔπραξε, καλῶς ἔσχεν*, Si hoc fecit, bene fuit, If he did this, it was well (simple past). The Latin may also be rendered, if he has done, etc.

5. *Εἰ τοῦτο ἔπραττε, καλῶς ἂν εἶχεν*, Si hoc faceret, bene esset, If he were doing this, it would be well.

6. *Εἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχεν*, Si hoc fecisset, bene fuisset, If he had done this, it would have been well.

7. *Ἐὰν τοῦτο πράττη* (continued or repeated), or *ἐὰν τοῦτο πράξῃ* (simple fact, or completed action), *καλῶς ἔξει*, Si hoc fecerit, bene erit (or fuerit), If he do (or shall do — a probable event) this, it will be well.

8. *Εἰ τοῦτο πράττοι* (continued), *εἰ τοῦτο πράξειε* (simple fact), *καλῶς ἂν ἔχοι* (continued), *καλῶς ἂν σχοίη* (simple fact), Si hoc faciat, bene sit, If he should (hereafter) do this, it would be well.

NOTE. The above are the principal forms of conditional sentences in Greek and Latin.

To be Written.

1. They would not listen to a word, if any one should wish to say anything else. (At some future time: *εἰ* w. optat, *ἂν* w. optat.) They did not listen to a word, if any one wished to say anything else. (As some one might wish. Ex. 1.) They would not listen to a word, if any one wished to say anything else. (At the present time: but no one does wish it). 2. If they will consent to act worthily of themselves, they will obtain some complete and great advantage. 3. If he will consent to act worthily of himself, perhaps he might obtain some complete and great advantage. 4. If he had been left to himself at least, he would have perished long ago. 5. If they had been left to them-

selves at least, they would have perished long ago. 6. They would not say we were the guests of Philip, unless it is proper to call those who do anything for hire the guests of those who hire them. 7. They would not consent to take the field, unless Cyrus pays them in full. 8. I should like to ask you to what party you wish to belong. 9. I for my part should like to ask those who especially censure what has been done, to what party they would wish us to belong. 10. It is not in keeping with the character of the Athenians, if they have (the pay) to fail to give (it) in full. 11. If the Athenians should be victorious, whom would they slay? 12. Quid timeam, si beatus futurus sum? (Why should I fear, if, etc.) 13. Nemo unquam, sine magna spe immortalitatis, se pro patria offerret ad mortem (in Greek, imperf. indic. w. *äv*). 14. Forsitan hæc illi mirentur (Perhaps they would, etc. optat. w. *äv*). 15. Dedisses huic animo par corpus, fecisset quod optabat (Had you given = if you had given to this man a body equal to, etc. *ei* w. aor. indic. and *äv* w. aor. indic.).

LESSON VII.

THE MOODS.

Conditional Sentences in Indirect Discourse.

References.

See especially PART I., LESSON XX.

GOOD., §§ 241, 242, 247.

HAD., 733 – 738.

HAD. EL., 501 – 504.

KOCH., §§ 108, 109.

KUH., § 345.

CURT., §§ 525 – 529.

CR., § 617.

Examples.

1. Ἦλεξεν ὅτι, εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής,
Ἦφη, εἰ θεοῦ ἦν, οὐκ εἶναι αἰσχροκερδέα.
He said that, if he (some third person) was (descended)
from a god, he was not avaricious.
2. Ἦλεξεν ὅτι, εἰ πη τοῦτο ἔσοιτο, τῇ ὅλῃ φάλαγγι κα-
κὸν ἔσοιτο (hereafter),
Ἦφη, εἰ πη τοῦτο ἔσοιτο, τῇ ὅλῃ φάλαγγι κακὸν ἔσε-
σθαι. He said that, if this should anywhere be (the
case), it would be a damage to the whole phalanx.
3. Ἦλεξεν ὅτι, εἰ περὶ καινοῦ τινος πράγματος προὔτί-
θετο λέγειν, ἐπέσχεν ἄν,
Ἦφη, εἰ προὔτίθετο λέγειν, ἐπισχεῖν ἄν. He
said that, if it were proposed to speak about any
new affair, he would have waited.

NOTE. For the above sentences in *oratio recta*, see Lesson IV., Exam-
ples 3, 4, and 7.

4. Ἦλεξεν ὅτι, εἰ μὴ οἱ φιλόσοφοι βασιλεύσειαν, οὐκ
εἴη κακῶν παῦλα ταῖς πόλεσιν,
Ἦφη, εἰ μὴ βασιλεύσειαν, οὐκ εἶναι κακῶν
κτέ. He said, unless, etc., there would not be, etc.
5. Ἦλεξεν ὅτι χάριν εἴσοιτο, εἰ ἀκούοιτε,
Ἦφη χάριν εἴσεσθαι, εἰ ἀκούοιτε. He said that he
should be grateful if, etc.
6. Ἦλεξεν ὅτι, εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοι-
το ἂν μᾶλλον ἀδικεῖσθαι,
Ἦφη, εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλέσθαι ἂν
μᾶλλον ἀδικεῖσθαι.
He said that, if it should be unavoidable, etc., he would
choose, etc.

NOTE. For Examples 4, 5, and 6, in *oratio recta*, see Lesson V., Exam-
ples 1, 3, 4.

Vocabulary.

Say, λέγω usu. w. ὅτι or ὥς & a finite (and a few forms of aor. 1, εἶπα),
mood; φημί, w. the infin.; εἶπον in the sense to say, w. ὅτι or ὥς.

Unavoidable, necessary, ἀναγκαῖος, αἰ, ον.

NOTE. As the English words in this exercise have occurred before, they are not here repeated.

Desum, to be wanting, to fail, ἐλλείπω (ἐν, λείπω).

Polliceor, ὑπισχνέομαι, οὔμαι; usu. w. *infin. fut.*

Audacter, θαρραλέως (θάρσος, new Att. θάρρος).

Dico, λέγω.

Volo, ἐθέλω.

Voluptas, ἡδονή, ἦς, ἡ.

Ipsē, αὐτός, ἡ, ό.

Pro, for the sake of, or instead of, ἀντί w. *gen.*

Loquor, λαλέω, ὦ, λέγω.

Concedo, ἐγχωρέω, ὦ (ἐν, χωρέω).

Arbitror, ἡγέομαι, οὔμαι.

Dignitas, worth, virtue, ἀξίωμα, ατος, τό.

Vereor ne, δέδοικα μή.

Dum velim, while I wish, ἐθέλων.

Minuo, uēre, μειόω, ὦ.

Labor, πόνος, ου, ό.

Augeo, ēre, αὐξάνω, αὐξήσω, ηὔξησα.

Oral Exercise.

1. "Ελεξαν ὅτι, εἰ τοῦτο πράττοι, καλῶς ἂν ἔχοι,
"Εφασαν, εἰ τοῦτο πράττοι, καλῶς ἂν ἔχειν,
Dixerunt, si hoc faceret, bene futurum esse,
They said that, if he should do this, it would be well.
2. "Ελεξαν ὅτι, εἰ τοῦτο πράξει, καλῶς ἔξει,
"Εφασαν, εἰ τοῦτο πράξει, καλῶς ἔξειν,
Dixerunt, etc., same as foregoing,
They said that, if he should do this, it would be well
(at some future time).
3. "Ελεξαν ὅτι, εἰ τοῦτο ἔπραττε, καλῶς ἂν εἶχεν,
"Εφασαν ὅτι, εἰ τοῦτο ἔπραττε, καλῶς ἂν ἔχειν,
Dixerunt, etc., same as Nos. 1 and 2.
They said that, if he did this, it would be well.
4. "Ελεξαν ὅτι, εἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχεν,
"Εφασαν, εἰ τοῦτο ἔπραξε, καλῶς ἂν σχεῖν,
Dixerunt, si hoc fecisset, bene futurum fuisset,
They said that, if he had done this, it would have been
well (supposition with contrary reality, past time).

NOTE. No examples of indirect sentences *after the principal tenses* are here given, as the moods are unchanged. Often also after the historic tenses the indirect sentence retains the original mood. — E. G.

5. Ἐπόρουν τί ποτε λέγει (st. λέγοι), I was at a loss what in the world he meant (lit. what he means).
 6. Ἐλεγον ὅτι Κύρος τέθνηκεν, They said that Cyrus was dead (lit. is dead).

To be Written.

1. If he is (descended) from a god,* he will not be avaricious. They say that, if he is (descended) from a god, he will not be avaricious. 2. He said* that if they were (descended) from a god, they would not be avaricious. 3. He says that, if,* avoiding this, he shall not mention the things done by himself, he will not seem to have (or he will not think he has) the ability to refute the accusations.† 4. He said that, if, avoiding this, he should not mention (hereafter) the things done by himself, he would not seem (at some future time)‡ to have the ability to refute the accusations. 5. He said that, if, avoiding this, he should not mention the things done by himself, he would not seem to have the ability to refute the accusations. 6. They said* that, if it were proposed to speak concerning any new affair, they would wait—they would have waited. 7. They say that, if* it is proposed to speak concerning any new affair, they will wait. 8. They said, unless the philosophers shall become kings, or the kings philosophers, there will be no cessation of calamities for states. 9. They said that, if the philosophers should be kings, or the kings philosophers (at some future time), there would be‡ a cessation from calamities for states. 10. They say* they will be grateful, if* you will listen. 11. They said they would be grateful (at some future time), if he would listen. 12. They said that, if it was unavoidable to do wrong or to suffer wrong, they would have chosen rather to suffer wrong. 13. He said that, if it should be unavoidable (at some future time) to do wrong or to suffer wrong, he would choose‡ rather to suffer

wrong. 14. Se non defuturum (esse) pollicetur, si audacter dicere velint. 15. Voluptatem si ipsa pro se loquatur concessuram arbitror Dignitati (I think that pleasure, if she herself, etc., would yield (the palm), etc.). 16. Vereor ne dum minuere velim laborem augeam.

* Express in two ways. † Less. V., Ex. 2. ‡ Optat. fut. without *άν*.

LESSON VIII.

MOODS IN RELATIVE AND TEMPORAL SENTENCES.

References.

GOOD., §§ 229 – 233.

KÜH., §§ 333, 337.

HAD., 755 – 761.

CURT., §§ 551 – 558.

HAD. EL., 521 – 524.

CR., § 640 ff.

KOCH., §§ 117, 118.

Examples.

1. Ἄ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι. What I do not know, I do not even think I know (=if I do not know, etc., = *εἰ* w. indic. in protasis, and the indic. without *άν* in apod.).

2. Ἐπειδὴ τοίνυν ἐποιήσατο τὴν εἰρήνην ἡ πόλις, ἐνταῦθα πάλιν σκέψασθε τί ἡμῶν ἐκάτερος προείλετο πράττειν. When, therefore, the city had made the peace, then again consider what each of us chose to do (a temporal sentence w. indic. in both parts).

3. Δεῖ τοὺς ἀγαθοὺς ἄνδρας ἐγχειρεῖν μὲν ἅπασιν ἀεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ τι ἂν ὁ θεὸς διδῶ γενναίως. It is necessary for good men always to put their hands to all honorable deeds, casting before them the good hope, and to bear nobly whatever God gives (= *εἰάν* w. subjunc. in cond., and the indic. in conclusion).

4. 'Ηνίκ' ἄν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα. When any one shall wrong you, we will fight for you (temporal sentence = εἰ w. subjunc. in condit., indic. in conclus.).

5. Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα. We should not (then) be attempting to do what we did not understand (= εἰ w. indic. in cond. and ἄν w. indic. in conclus.). Less frequent than the other forms.

6. Οὐχ ὅσα ἐβουλόμεθα, ἀλλ' ὅσα δοίη τὰ πράγματ' ἔδει δέχεσθαι. It was necessary to accept, not all that we wanted, but all that the situation granted (first clause, a single definite fact; second clause, hypothetical and general).

7. Ὅσους αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὥς εὖ ὥπλισμένους ἐφοβεῖτο. As many as he perceived to be perfidious and unjust, (these) he-used-to-fear as if they were well armed (i. e. if he ever became aware that any persons were perfidious, etc.).

8. Ἐπειδὴ δὲ ἀνοιχθείη, εἰσήμεν παρὰ τὸν Σωκράτη. And when (each morning) it (the prison) was opened, we went in to Socrates.

9. Ὀκνοῖν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη. I should be loath to enter into the boats which he might give (= εἰ w. optat. in cond., ἄν w. optat. in conclus.).

Vocabulary.

Know, οἶδα.

Think, οἶομαι.

When, in the sense **after**, ἐπειδὴ;

w. subjunc. ἐπειδάν; **at the time**

when, ὅτε; w. subjunc. ὅταν;

at the exact time when,

ἡνίκα; w. subjunc. ἡνίκα ἂν.

Therefore, accordingly, τοίνυν.

Peace, εἰρήνη, ης, ἥ; **to make**

peace for one's self, ποιεῖσθαι εἰρήνην.

Then, correl. of ἐπειδὴ, ἐνταῦθα.

Again, πάλιν.

Consider, σκοπέω, ὦ; also, σκοπέομαι, οὔμαι, f. σκέψομαι, aor. ἑσκεψάμην, ἑσκεμμαι; from Arist. onward, σκοπήσω, ἐσκόπησα κτέ.

Each, of two, ἑκάτερος, α, ον; of

- any number more than two, ἑκα-
στος.
- Choose, choose beforehand,**
προαιρέομαι, οὔμαι; aor. προει-
λόμην.
- Do, πράττω; to do, to make**
(some particular thing), ποιέω,
ποιῶ; **to do, to act (general),**
πράττω.
- Fight, μάχομαι.**
- For, in behalf of, ὑπέρ w. gen.**
- Bear, φέρω.**
- Nobly, γενναίως.**
- Attempt, put the hand to, ἐγ-
χειρέω, ὦ, (ἐν, χεῖρ).**
- Understand, ἐπίσταμαι.**
- Accept, receive, δέχομαι.**
- Want, wish, βούλομαι; to want,
be in need of, ask for, δέομαι.**
- All (the things) that, ὅσα; fr. ὅσος,
η, ον.**
- The situation, the circum-
stances, affairs, πράγματα, τά.**
- Grant, give, δίδωμι.**
- Prison, δεσμοτήριον, ου, τό.**
- Open, ἀνοίγνυμι; also ἀνοίγω; later
ἀνοιγνύω.**
- Go in, εἴσειμι, usu. as fut.**
- To the presence of, παρά w. acc.**
- Socrates, Σωκράτης, ους, ὁ; acc.**
Σωκράτη, or Σωκράτην.
- To be loath, ὀκνέω, ὦ.**
- Enter, embark, ἐμβαίνω, const.**
εἰς w. acc.
- Non dubito, οὐκ ἀποκνέω (ἀπό,
ὀκνέω).**
- Dare operam, ποιείσθαι σπουδήν.**
- Ut videam, Greek infin. ἰδεῖν.**
- Cum, w. pres. or fut., ὅταν w. sub-
junc.**
- Satis commode, εἰς καλόν.**
- Possum, δύναμαι, subjunc. δύνω-
μαι (note the accent).**
- Qualis, οἷος, α, ον.**
- Animus, ψυχή, ἧς, ἡ.**
- Nescio, οὐκ οἶδα.**
- Xerxes, Ξέρξης, ου, ὁ.**
- Præmium, μισθός, οὔ, ὁ, pay, re-
ward; ἄθλον, ου, τό, the prize of
a contest (of any sort), reward.**
- Propono, προτίθημι.**
- Qui, whoever, ὅστις, ἧτις, ὃ τι.**
- Invenio, εὕρισκω.**
- Novus, καινός, ἡ, ὄν, new in kind,
newly invented.**
- Voluptas, ἡδονή, ἧς, ἡ.**

Oral Exercise.

- "Οσα βούλεται, All that he wishes.
- "Οσα ἐβούλετο, All that he wished.
- "Οσα ἂν βούληται, All that he may wish.
- "Οσα βούλοιτο, All that he might wish (or simply, All that he wished).
- "Ο τι πράττει, Whatever he does.
- "Ο τι ἔπραττεν, Whatever he was doing.

"Ο τι ἂν πράττη, Whatever he may do.

"Ο τι πράττοι, Whatever he might do (or whatever he did).

"Οτω ἐντυγχάνει, Whomsoever he falls in with.

"Οτω ἐνετύγχανεν, Whomsoever he fell in with (repeated).

"Οτω ἂν ἐντυγχάνη, Whomsoever he may fall in with.

"Οτω ἐντυγχάνοι, Whomsoever he might fall in with (at any time) (or, Whomsoever he fell in with).

Ἐπειδὴ ἔρχεται, When he is coming.

Ἐπειδὴ ἦεν, When he came, or was coming.

Ἐπειδὴ ἦλθεν, When he came (simple fact).

Ἐπειδὴν ἴη, When he comes.

Ἐπειδὴ ἔλθοι, When he came, or as often as he came.

To be Written.

1. What he did not know,* he did not think he knew.
2. When therefore the city made peace,† then again you used to consider what each of us chose † to do.
3. When therefore the city has made the peace, then again you will consider what each of us may choose to do.
4. When any one wronged you,* we used to fight for you.
5. They bore nobly whatever God gave.*
6. They would bear nobly whatever God might give.
7. We should not (then) be thinking we knew what we did not know (cf. Examp. 5).
8. I am not attempting to do what I do not understand.
9. They will accept, not all that they may want, but all that the situation may grant.
10. When the prison has been opened, we will go in to the presence of Socrates. When the prison was opened,‡ they went in to the presence of Socrates.
11. They are loath to enter into the boats which he may give us.
12. When it is proposed to speak about any new affair, he waits. When it was proposed to speak about any new affair, he-used-to-wait.
13. When it was proposed to speak about any new affair, he waited. They said that he waited, whenever it was

proposed to speak about any new affair. 14. Non dubitabo dare operam ut te videam, cum id satis commode facere potero (I shall not hesitate to take pains to see you, when I can, etc.). 15. Qualis sit animus, animus nescit. 16. Xerxes præmium proposuit qui invenisset novam voluptatem.

* Express this in two ways, — as a particular, definite fact, and as general, or hypothetical.

† Express as general, or hypothetical.

‡ Express as a particular instance.

LESSON IX.

MOODS IN RELATIVE AND TEMPORAL SENTENCES (*continued*).

References.

GOOD., §§ 236 – 240.

KÜH., §§ 333, 337.

HAD., 710, c ; 771, 822.

CURT., §§ 500, 551 – 558.

HAD. EL., 522, 524.

CR., §§ 558, a ; 640 – 642.

KOCH., §§ 117, 118.

Examples.

1. Δέομαι πάλιν, ὥσπερ ἐξ ἀρχῆς, ἄλλου τινὸς λόγου, ὅς με πείσει ὡς τοῦ ἀποθανόντος οὐ συναποθνήσκει ἡ ψυχή. I again ask, just as at first, for some other argument which shall convince me that the soul of the one who is dead * does not die at the same time (or such as to convince, etc. The relative denoting *fitness*).

2. Τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρ' ἥξοντα, ἂν ἀμελήσωμεν; Who of you is so simple as not to know that the war will come from thence hither, if we are remiss? (or, that he does not know, etc. The relat. denoting *result*).

3. Φασὶ τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν· θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως, τῷ δὲ κυνὶ μεταδίδως οὐπὲρ αὐτὸς ἔχεις σίτου. They relate that the sheep said to

its owner, You do a strange (thing) in that you give nothing to us, but share with the dog in the very food which you yourself have (the relative denoting *cause*).

4. Ἔλεγον ὅτι ἤκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. They said that they were come with guides who should conduct them (to a place) from which they should have provisions (or *to conduct them*, etc. The relative denoting *purpose*).

5. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο. They continued to do these things, until darkness came on.

6. Περιμένετε, ἔστ' ἂν ἔλθω. Wait till I come.

7. Μὴ ἀναμείνωμεν ἕως ἂν † πλείους οἱ πολέμοι ἡμῶν γένωνται, ἀλλ' ἴωμεν, ἕως ἔτι οἰόμεθα εὐπετῶς ἀν αὐτῶν κρατῆσαι. Let us not linger until our enemy become more numerous than we (are), but let us go while we still think we may easily conquer them.

8. Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖη τὸ δεσμωτήριον. We stayed around on each occasion, until the prison was opened (or should be opened).

9. Οὐκ ᾔθελε Κύρῳ εἰς χεῖρας ἵεναι, πρὶν ‡ ἡ γυνὴ αὐτὸν ἔπεισεν. He was unwilling to go into the hands of Cyrus, until his wife persuaded him (πρὶν w. the indic.).

10. Μὴ ἀπέλθητε, πρὶν ‡ ἂν ἀκούσητε. Do not go away until you hear (πρὶν w. the subjunc.).

11. Οὐκ ἂν εἰδείης πρὶν ‡ πειραθείης. You would not know until you had tried (it), or until you should have, etc. (πρὶν w. the optat.).

* Lit. of the one who died.

† With ἕως, ἔστε, μέχρι, and the subjunc., ἂν is sometimes wanting, as in final sentences. Cf. Lesson III.

‡ πρὶν, until, in the sense *sooner than*.

Vocabulary.

Ask for, δέομαι w. gen.

Just as, ὥσπερ.

At first, ἐξ ἀρχῆς.

Argument, λόγος, ου, ό.

Convince, persuade, πείθω.

That, declarative conjunc. ὥς.

Soul, ψυχή, ἥς, ἥ.	Darkness, σκότος, ου, ό.
Die, ἀποθνήσκω; die with, die at the same time, συναποθνήσκω.	To come on, to become, γίνομαι.
Foolish, simple, εὐήθης, ες.	On each occasion, ἐκάστοτε.
Not to know, to be ignorant of, ἀγνοέω, ὦ, const. acc. w. particip.	To try, πειράομαι, ὦμαι; dep. pass. or mid.
From thence, ἐκεῖθεν.	Mitto, πέμπω.
Hither, δεῦρο.	Qui, ὅς, ἥ, ὅ; ὅστις, ἥτις, ὅ τι.
To be remiss, ἀμελέω, ὦ.	Consulo, consulere, ἀνακονόω, ὦ, w. dat.
Strange, θαυμαστός, ἥ, ὄν; a strange (thing), θαυμαστόν.	Apollo, inis, Ἀπόλλων, ωνος, ό.
Guide, ἡγεμών, όνος, ό.	Senex, γέρων, οντος, ό.
With, particip. ἔχων.	Sero, serēre, φυτεύω, εὔσω.
Conduct, ἄγω.	Arbor, & arbor, arbōris, δένδρον, ου, τό.
Provisions, ἐπιτήδεια, ων, τά.	Alter, ἄλλος, η, ο.
Wait, lit. stay around, περιμένω; wait, linger, lit. stay on, ἀναμένω.	Seculum, γενεά, ἄς, ἥ.
Till, until, ἕως, ἕστε, μέχρι; πρίν usu. after negative sentence.	Prosum, prodesse, ὠφελέω, ὦ, usu. w. acc.
Share with, give a share of, μεταδίδωμι, w. dat. & gen.	Nemo, neminis, οὐδεῖς, οὐδεμία, οὐδέν.
Food, σίτος, ου, ό.	Tam, οὕτω, before a vowel οὕτως; tam senex, qui, οὕτω γέρων (or πρεσβύτης), ὅστις.
Enemy (collective), οἱ πολέμοι.	Non, in a sentence denoting purpose or result, μή.
More numerous, πλείους=πλείονες, comp. of πολὺς.	Puto, āre, οἶομαι.
While, as long as, ἕως chiefly w. pres. indic.	Annus, ἐνιαυτός, οὗ, ό.
Still, yet, ἔτι.	Nam, γάρ.
Easily, εὐπετῶς.	Innocentia, æ, ἀκακία, ας, ἥ.
Conquer, κρατέω, ὦ, w. gen.	Affectio, ὄνις, πάθος, ους, τό; affectio talis, quæ, πάθος τοιούτου, οἶον.
Linger, ἀναμένω.	Noceo, ēre, βλάπτω, w. acc.

Oral Exercise.

1. Οὐκ ἤθελε πρίν ἡκουσεν, He was not willing, until he heard.
Οὐκ ἂν ἐθέλοι πρίν ἀκούσειεν, He would not be willing, until he should hear.

Μὴ ἔθελε πρὶν ἂν ἀκούσῃς, Do not consent, until you hear.

2. Ἔως (ἔστε, μέχρι) ἦλθεν, Until he came.

Ἔως (ἔστε, μέχρι) ἔλθοι,* Until he came (or might come).

Ἔως (ἔστε, μέχρι) ἂν ἔλθῃ, Until he come, or has come.

3. Δέομαι ἄλλου λόγου ὅς με πείσει, I ask for another argument, which (such as) shall convince me.

Οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ, He is so foolish as not to know (or that he does not know).

Θαυμαστὸν ποιεῖ, ὃς ἡμῖν οὐδὲν δίδω, He does a strange (thing), in that he gives nothing to us.

Ἦκουσιν ἡγεμόνας ἔχοντες, οἳ ἡμᾶς ἄξουσιν, They are come with guides to conduct us (or, who will conduct us).

NOTE. Note carefully the various uses of the relative pronoun, denoting fitness, result, cause, purpose, and the various ways in which it may be rendered.

4. Ἔως ἔτι οἴομεθα, While we still think.

Ἔως ἔτι ᾤόμεθα, While we still thought.

* Often denotes indefinite frequency.

To be Written.

1. He again asked, just as at first, for some other argument which should convince* him that the soul of the one who is dead does not die-at-the-same-time. 2. They were so foolish, as not to know that the war would come hither from thence, if they were remiss. 3. They do a strange (thing), in that they ask for some other argument, which shall convince them that the soul of the one who is dead does not die-at-the-same-time. 4. He is come with guides to conduct† them (to a place) from which they shall have provisions. 5. If you will wait till I come, I will share with you in the food which I myself have. 6. Having waited till I came, they shared with me in the food which

they themselves had. 7. We will not linger until the enemy become more numerous, but will go while we still think we may easily conquer them. 8. They did not linger till the enemy became more numerous, but went while they still thought they might easily conquer them. 9. If you had lingered until darkness came on, you would not easily have conquered the enemy. 10. It is necessary to wait on each occasion until the prison is opened. 11. We will wait, while the prison is opening (is being opened), if we may go in to the presence of Socrates. 12. They would not know until they had tried. They will not know until they have tried. They did not know until they tried. 13. *Missi sunt qui consulerent Apollinem.* 14. *Senex serit arbores, quæ alteri seculo prosint.* 15. *Nemo est tam senex, qui se annum non putet posse vivere.* 16. *Nam est innocentia affectio talis animi, quæ noceat nemini* (For innocence is such a quality of mind as to, etc.).

* Fut. optat. Cf. Lesson VII.

† Relative clause.

LESSON X.

MOODS IN THE EXPRESSION OF A WISH.

References.

GOOD., § 251.

KÜH., § 259, 3, (b); & Rem. 6.

HAD., 721, 753, 834, 870, c.

CURT., §§ 514, 515, 614.

HAD. EL., 489, 570.

CR., § 638.

KOCH., § 105, 6 & 8.

Examples.

1. *Μὴ δὴτ', πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε.* May* no one of you, O all ye gods! sanction these things; but above all, put even in these men some better mind and heart.

2. *Τί οὖν, ὦ κατάρατ', ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἅ σοι καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλὴν;* Why, then, O accursed one, do you revile me for these things, and speak of those things which may the gods turn on your head, and on (the heads of) your (accomplices)!

3. *ᾧ γὰρ ἐκείνους σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερεν, οὗτος καὶ παθόντων ἅ μήποτ' ὄφελον† τῆς ὑπὲρ ἀπάντων λύπης πλείστον μετεῖχεν.* For (the man) whom it especially concerned that they should come off in safety, and with success, this man, when they had even suffered what I could wish they had never (suffered), shared most largely in the grief for all.

4. *Μή μοι γένοιτο ἃ βούλομαι, ἀλλ' ἃ συμφέρει.* May* not those things which I wish, but those which are profitable, fall to my lot.

5. *Εἴθ', ὦ λῶστε, σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιτο.* Would that you, O most excellent man, being such a person, might become a friend to us!

6. *Εἴθε σοι τότε συνεγενόμην.* O that I had then met with you!

7. *Ἀλλ' ὄφελε Κῦρος ζῆν.* Would that Cyrus were alive!

8. *Οἶμοι, τί δράσω; μήποτ' ὄφελον λιπεῖν τὴν Σκῦρον.* Woe is me! what shall I do? O that I had never left Scyrus!

9. *Εἰ γὰρ τοσαύτην δύναμιν εἶχον.* O that I had so much power!

10. *ᾧ παῖ, γένοιτο πατρὸς εὐτυχέστερος.* O child, may* you become more fortunate than your father!

* Observe that the optative in wishes is often rendered by the English *may*, etc.

† Sc. *παθεῖν*, suggested by *παθόντων*. The infin. 'would need to be expressed with *ὄφελον*, taken out of this connection.

Vocabulary.

Sanction , ἐπινεύω (ἐπί, νέω), to not assent to.	Meet with , συγγίγνομαι <i>w. dat.</i> Then , at that time, τότε.
To put or place in , ἐντίθημι.	Live , be alive, ζάω, ζῶ.
Mind & heart ; νοῦς καὶ φρένες are not easily distinguished in meaning; but may perhaps be thus rendered.	Fortunate , εὐτυχής, ἐς; <i>comp.</i> -έστερος, <i>sup.</i> -έστατος.
Turn , τρέπω.	Possess , ἔχω.
Head , κεφαλή, ἡς, ἡ.	So much , τοσοῦτος, η, ο, <i>or</i> ον.
Suffer , πάσχω.	Leave , λείπω.
Share in, participate in , μετέχω (μετά, ἔχω) <i>w. gen.</i>	Scyrus, or Skyrus , Σκυῖρος, ου, ἡ.
Grief , λύπη, ης, ἡ.	Utinam , εἴθε, <i>or</i> εἰ γάρ.
To profit, to be profitable , συμ- φέρω.	Possum , δύναμαι.
To fall to one's lot , γίγνομαι <i>w.</i> <i>dat.</i>	Conatum , πείρα, ας, ἡ.
Such , τοιοῦτος, η, ο, <i>or</i> ον.	Efficio , ἐπιτελέω. ὦ.
	Falsus , ψευδής, ἐς.
	Vates , μάντις, εως, ὁ.
	Ne vere , μὴ ἀληθώς.
	Scribo , γράφω.

Oral Exercise.

- Πάσχοι ἄν, He might (or would) be suffering.
Πάσχοι, May he be suffering!
Ἐπασχεν ἄν, He might (or would) be suffering (but is not).
Εἴθε (or εἰ γὰρ) ἔπασχεν, O that (or would that) he might be suffering (a wish that cannot be fulfilled).
- Πάθοι ἄν, He might (or would) suffer.
Πάθοι, May he suffer!
Ἐπαθεν ἄν, He might (or would) have suffered (but did not).
Εἴθε ἔπαθεν, O that (or would that) he had suffered (a wish contrary to the reality).
- Οὐκ ἄν πάθοι, He might (or would) not suffer.
Μὴ πάθοι, May he not suffer.
Οὐκ ἄν ἔπαθεν, He might (or would) not have suffered (if something had happened which did not happen).

Εἴθε (or *εἰ γὰρ*) *μὴ ἔπαθεν*, O that he had not suffered!
or would that, etc (but he did suffer).

4. *᾿Ωφελε πάσχειν*, O that he were suffering!

᾿Ωφελε παθεῖν, O that he had suffered!

Μὴ ᾿ωφελε πάσχειν, O that he were not suffering!

Μὴ ᾿ωφελε παθεῖν, O that he had not suffered! (Wishes
implying contrary reality.)

5. *Μὴ ᾿ωφελον ταῦτα ἐπινεύειν*, O that they were not sanc-
tioning these things!

Μὴ ᾿ωφελον ταῦτα ἐπινεύσαι, O that they had not sanc-
tioned these things.

To be Written.

1. O all ye gods! would that* no one of you had sanc-
tioned these things; would that you had put even in these
(men) some better mind and heart! 2. Would that the
gods had turned these things on your head and (on the
heads of) your (accomplices)! 3. O that they had never
suffered these things! O that they were not suffering†
these things! 4. O that Cyrus had never suffered these
things! O that Cyrus were not suffering these things!
5. May they not suffer these things, nor share in the grief
for all! 6. O that those things which were profitable,
and not those things which I wished, had fallen to my lot!
7. O that you, being such (a person), had become a friend
to me! O that you, being such (a person), were a friend
to me! 8. Would that they might then meet with us!
Would that they had then met with us! 9. Would that
they had not suffered these things, and were alive! 10.
May the child never suffer these things, and may he become
more fortunate than (his) father. 11. Would that he had
never possessed so much power! 12. He would never‡
have possessed so much power, if he had not § left Scyrus.
13. He would never possess so much power. May he
never possess so much power. 14. Utinam possem. Uti-

nam potuisssem. 15. Utinam conata efficere possem. 16. Falsus utinam vates sim. 17. Illud utinam ne vere scriberem.

* "Would that" and "O that" are rendered into Greek by εἴθε, εἰ γάρ, or ὥφελον; or sometimes by εἴθε, or εἰ γάρ prefixed to ὥφελον.

† Pres. infin. πᾶσχειν.

‡ Apodosis of a conditional proposition, neg. οὐ.

§ Protasis, neg. μή.

LESSON XI.

MOODS IN EXHORTATIONS AND PROHIBITIONS.

References.

GOOD., §§ 252 - 254.

KÜH., § 259, 1, 4, 5.

HAD., 720, 723, 833.

CURT., §§ 509, 510, 518.

HAD. EL., §§ 487, 488, 492, 570.

CR., § 628.

KOCH., § 105, 2, 4.

Examples.

1. Εἰ δ' ἄρ' ἔχουσιν ἀνιάτως, τούτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσατε, ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρτημένων φόβων δότε καὶ σωτηρίαν ἀσφαλῆ. But if, as is likely, they are incorrigible, render these, alone by themselves, utterly ruined on land and sea; but to us who remain, grant the speediest release from the impending fears and a safe deliverance.

2. Τότε τοίνυν τὰ μὲν ἔμελλεν, ὥς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν, ἐν οἷς. τὴν προαίρεσίν μου σκοπεῖ τῆς πολιτείας, μὴ τὰ συμβάντα συκοφάντει. At that time, therefore, some of the perils were impending, as it seemed; but others were already present, in which look attentively at my plan of administration, be not perpetually complaining of what has happened.

3. *Μὴ δὲ τοῦτο ὡς ἀδίκημα ἐμὸν θῆς, εἰ κρατῆσαι συνέβη Φιλίππῳ τῇ μάχῃ.* Do not set this down as a crime of mine, if it happened to Philip to conquer in battle.

4. *Καί μου μηδεὶς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας ὃ λέγω θεωρησάτω.* Let no one wonder at my extravagant assertion, but let him observe with candor what I say.

5. *Θεάσασθε τοίνυν ὡς σαθρόν, ὡς ἔοικεν, ἔστι φύσει πᾶν ὃ τι ἂν μὴ δικαίως ἦ πεπραγμένον.* Behold, therefore, how rotten, as it seems, is everything by nature, which has not been done justly.

6. *Νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός, ἔπειτα ἀκούσαντες καὶ ἄλλοις ἀνακοινωσώμεθα.* Now let us go and listen to the man; then, after hearing (him), let us confer with others also.

7. *Μὴ ἀτελῇ τὸν λόγον καταλείπωμεν.* Let us not proceed to abandon the argument (while it is) incomplete.

8. *Φέρε δὲ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας, ὧν λελειτούργηκα, ὑμῖν ἀναγνῶ.* Come, now, and let me read to you the testimonies of the public services which I have performed.

Vocabulary.

Render, make, ποιέω.

To be incorrigible, ἔχειν ἀνιά-
τως.

Utterly ruined, ἐξώλης καὶ προώ-
λης.

On land and sea, ἐν γῇ καὶ θα-
λάττῃ.

Those who are left, οἱ λοιποί.

Speedy, ταχύς, εἶα, ὕ; *comp.* θάτ-
των; *sup.* τάχιστος.

Release, ἀπαλλαγὴ, ἥς, ἥ (ἀπαλ-
λάττω).

Impend, ἐπαρτάομαι, ὦμαι.

Fear, φόβος, ου, ὅ.

Look-attentively-at, inspect,
σκοπέω, ὦ, *fut.* σκέψομαι, *aor.*
έσκεψάμην, *etc.*

Plan, προαίρεσις, εως, ἥ.

Administration, πολιτεία, as, ἥ.

To be-perpetually-complain-
ing, συκοφαντέω, ὦ.

What has happened, τὰ συμ-
βάντα (συμβαίνω).

To set, put, set down, τίθημι.

Crime, unjust act, ἀδίκημα, ατος,
τό.

Wonder at, θαυμάζω.

Extravagant assertion, ὑπερβολή, ἡς, ἡ.

Observe, θεωρῶ, ὦ.

Candor, εὐνοία, ας, ἡ; with candor, μετ' εὐνοίας.

Behold, θεάομαι, ὦμαι.

Rotten, σαθρός, ἅ, ὄν.

How (as relat. adv.), ὥς.

Nature, φύσις, εως, ἡ; by nature, φύσει.

Justly, δίκαιως (δίκαιος, α, ον).

Do, perform, πράττω.

It seems, εἰσκει(ν).

Come, come now, φέρε, φέρε δὴ; used as interjection, without regard to the number or person of the verb which follows. So also ἄγε, ἴθι.

Read, ἀναγινώσκω.

Testimony, μαρτυρία, ας, ἡ.

Public service, λειτουργία, ας, ἡ.

Perform-a-public-service, λειτουργέω, ὦ.

Man, Lat. vir, ἀνὴρ, ἀνδρός, ὁ.

Abandon, leave behind, καταλείπω.

Argument, λόγος, ου, ὁ.

Incomplete, ἀτελής, ἐς (a priv. τέλος).

Percontator, ὄρις, ὁ πολυπράγμων, ονος.

Fugio, ἔρε, φεύγω, w. acc. of pers. or thing; also in other constructions.

Nam, γάρ postp.

Garrulus, πολύλογος, ον, (πολύς, λόγος).

Idem, ὁ αὐτός, ἡ, ὁ.

Impius, α, um, ἀσεβής, ἐς (a priv. σέβομαι).

Ne, μή.

Audeo, ἔρε, τολμάω, ὦ.

Placo, ἄρε, μαλάσσω, -ττω, w. acc. (μαλακός, ἡ, ὄν).

Donum, δῶρον, ου, τό.

Ira, ὀργή, ἡς, ἡ.

Deus, θεός, οὔ, ὁ.

Oral Exercise.

1. Μὴ συκοφάντει, Be not in the habit of complaining.
Μὴ συκοφαντήσης, Do not complain (or find fault).
Μηδεὶς συκοφαντεῖτω, Let no one be in the habit of complaining.
Μηδεὶς συκοφαντήσῃ, Let no one complain.
2. Ἀκούωμεν, ἀκούσωμεν.
Μὴ ἀκούωμεν τοῦ ἀνδρός.
Μὴ ἀκούσωμεν τοῦ ἀνδρός.
3. Let us be in the habit of acting justly.
Let us act justly.
Let us not be in the habit of acting unjustly (ἀδίκως).
Let us not act unjustly.

4. *Μηδὲν ἄγαν* (sc. ἔστω), Let nothing be in excess.
Γινῶθι σαυτόν. γίγνωσκε σαυτόν.
Γινῶμεν ἡμᾶς αὐτούς, γινώσκωμεν ἡμᾶς αὐτούς.
Ne quid nimis, Ne plus ultra (*μὴ πλεῖον ἔξω*).
5. *Μὴ θαύμαζε, μὴ θαυμάσῃς.*
Μὴ θαυμάζωμεν, μὴ θαυμάσωμεν.
Φέρε δὴ, τὰς μαρτυρίας ἀναγνῶ.
Φέρε δὴ, τὰς μαρτυρίας ἀναγῶμεν.
6. *Μὴ ἀτελῇ τὸν λόγον καταλείπετε.*
Μὴ ἀτελῇ τὸν λόγον καταλίπητε.
" Ἀλλοις ἀνακοινώμεθα.
" Ἀλλοις ἀνακοινωσώμεθα.
7. *Σκόπει, σκέψαι, σκοπεῖτε, σκέψασθε.*
Μὴ σκόπει, μὴ σκέψῃ.
Μὴ σκοπεῖτε, μὴ σκέψησθε.

To be Written.

1. Let us render those who are incorrigible utterly ruined on land and sea; and let us give to those who are left the speediest release from the impending fears. 2. Let us look attentively at his plan of administration; let us not be perpetually complaining of what has happened. 3. Would that you were not perpetually complaining of what has happened. 4. Look-attentively-at* my plan of administration: do not complain of* what has happened. 5. Be not in the habit of setting this down as a crime of mine, if the enemy conquer in battle. 6. O that you would not set this down as a crime of mine, if it happens to the enemy to conquer in battle! 7. Do not wonder at my extravagant assertion, but observe with candor what I say. 8. Be not in the habit of wondering at my extravagant assertion, but of observing with candor what I say. 9. Let us not wonder at his extravagant assertion, but observe with candor what he says. 10. O that they

would behold how rotten is everything by nature which has not been done justly! 11. Let him behold how rotten, as it seems, is everything by nature which has not been done justly. 12. Come now, let us read the testimonies of the public services which he has performed. 13. Be not in the habit of listening to the man. Do not listen to the man. 14. Be not in the habit of abandoning the argument (while it is) incomplete. Do not abandon the argument (while it is) incomplete. 15. *Percontatorem fugito, nam garrulus idem est* (Avoid the "interviewer," for, etc.). 16. *Impius ne audeto placare donis iram deorum.*

* Aorist.

LESSON XII.

THE INFINITIVE.

References.

Good., §§ 258 - 260; 134, 2; 136,	Koch, § 119.
Note 2.	Kühn., §§ 305, 306, 307.
Had., 763, 764, 773, 774, 775.	Curt., §§ 560, 563, 567 - 570.
Had. El., §§ 526, 527, 535, 536.	Cr., § 663 - 667.

Examples.

1. Ἄρ' οἴσθ' ὅτι νῦν μὲν στῆναι, συνελθεῖν, ἀναπνεῦσαι, πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδοσαν τῶν εἰς σωτηρίαν τῇ πόλει, ...; Do you know that now (as the facts have actually been), one day, and two, and three gave (the opportunity) to stand, to rally, to take breath, (gave) many of those things contributing to the safety of the city... (infin. as obj.)?

2. Τί ἂν, εἴ που τῆς χώρας ταῦτ' οὗτο πάθος συνέβη, προσδοκῆσαι χρῆν; What would it be proper to expect, if this same calamity had happened somewhere within our

territory (infin. as subj.; to expect what would be proper, etc.) ?

3. *Εἵτα σοφίζεται, καὶ φησὶ προσήκειν, ἥς οἴκοθεν ἦκετ' ἔχοντες δόξης περὶ ἡμῶν ἀμεληῆσαι.* Then, he plays the sophist, and affirms that it is suitable to disregard the opinion concerning us with which you came from home (infin. as subj. of another infin.; to disregard, etc., is suitable).

4. *Ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν μεμνησθαι πάντα τὸν χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλεληῆσθαι, εἰ δεῖ τὸν μὲν χρηστοῦ, τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώπου.* I am of the opinion that the one who has received a favor ought to remember (it) through all time; but that the one who has done a favor ought to forget it immediately, if it is proper that the one do a deed of a noble man and the other a deed of a man who is not little-souled (infin. w. subj. acc.).

5. *Ἡγείτο γὰρ αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι.* For each of them considered that he had been born, not to his father and his mother only, but also to his country (infin. w. same subj. as the governing verb).

6. *Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι;* Do you then acknowledge that you have been unjust toward me (infin. w. same subj. as the governing verb and pred. in nom.) ?

7. *Ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος.* And he promised him, if he would come, to make him a friend to Cyrus, whom he said he himself considered better to himself than his country (infin. w. same subj. as governing verb and adj. pron. in nom.).

8. *Καὶ παρ' οἷς ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους τούτους ᾧετο δεῖν κτήσασθαι* (infin. depending on the impers. infin. (δεῖν), w. same subj. as the leading

verb (ᾤετο) and pred. (διαβάλλων) in nom.). And with whomsoever he attempted to be first in friendship, these he thought it necessary to acquire by calumniating those (who were) first.

Vocabulary.

Stand , the perf., pluperf., 2 aor., & fut. perf. of ἵστημι.	Acknowledge , ὁμολογέω, ᾠ.
Rally , συνέρχομαι.	Affirm , φημί, particip. φάσκων.
Take breath , ἀναπνέω (ἀνά, πνέω).	Unjust toward , ἄδικος περίω. acc.
It is necessary , δεῖ. impers.	Better , κρείττων.
It is proper , χρή.	Acquire , κτάομαι, κτῶμαι.
Expect , προσδοκάω.	Calumniate , διαβάλλω.
Calamity , πάθος, οὗς τό.	Possess (perf. of κτάομαι), κέκτημαι.
Somewhere within , πού (enclit.) w. gen.	To be first , πρωτεύω (πρῶτος, η, ον).
Territory, country , χώρα, ας, ἡ.	With, by the side of , παρά.
Receive a favor , εἶ πάσχω.	Cato , ὄνις, Κάτων, ωνος, ὁ.
Ought, it is necessary , δεῖ.	Quam , ἤ.
Through, of time , the acc. case.	Videor , δοκέω, ᾠ.
Time , χρόνος, ου, ὁ.	Bonus , ἀγαθός, ἡ, ὄν.
To be of an opinion, to consider , ἡγέομαι, ἡγοῦμαι.	Malo , μᾶλλον βούλομαι.
Perform , ποιέω, ᾠ.	Vinco , νικάω, ᾠ.
Noble , χρηστός, ἡ, ὄν.	Scio , ἐπίσταμαι.
To play the sophist , σοφίζομαι.	Hannibal , ἄλις, Ἀννίβας, α, ὁ.
It is suitable , προσήκει.	Victoria , νίκη, ης, ἡ.
Disregard , ἀμελέω, ᾠ.	Utor , χράομαι, ᾠμαι, w. dat.
Opinion , δόξα, ης, ἡ.	Nescio , οὐκ ἐπίσταμαι.
From home , οἴκοθεν.	Timolæon , τίς, Τιμολέων, οντος, ὁ.
To be born , γίγνομαι.	Dilligo , φιλέω, ᾠ.
Only , μόνον.	Metūo , φοβέομαι, οὔμαι; metūor, I am feared, am an object of dread, φοβερός εἰμι.
But also , ἀλλὰ καί.	

Oral Exercise.

1. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχροῦς, It is preferable to die nobly rather than to live (continue living) in disgrace.

2. *Οὐ φησι ζῆν αἰσχροῶς*, He denies that he is living disgracefully (he says *οὐ ζῶ αἰσχροῶς*, I am not, etc.).

3. *Οὐ φησι ζήσειν αἰσχροῶς*, He denies that he will live disgracefully (he says *οὐ ζήσω κτέ.*).

4. *Οὐ φησι βεβιωκέναι αἰσχροῶς*, He denies that he has lived disgracefully (he says *οὐ βεβίωκα κτέ.*).

5. *Οὐ φησι βιώσαι αἰσχροῶς*, He denies that he lived disgracefully (he says *οὐκ ἐβίωσα κτέ.*).

6. *Ἔφη τοῦτο ποιεῖν*, He said he was doing this.

7. *Ἔφη τοῦτο ποιήσσειν*, He said he was about to do this (or, intending to do this; or, on the point of doing this).

8. *Ἔφη τοῦτο πεποιηκέναι*, He said he had done this (he said, *τοῦτο πεποίηκα*).

9. *Ἔφη τοῦτο ποιῆσαι*, He said he did this (or had done this) (he said, *τοῦτο ἐποίησα*).

10. *Ὁμολογεῖ ἄδικος εἶναι*, He confesses that he is unjust (he confesses, *ἄδικός εἰμι*).

11. *Ὁμολογεῖ ἄδικος γεγενῆσθαι*, He confesses that he has been (has become) unjust (he confesses, *ἄδικος γεγέννημαι*).

12. *Ὁμολογεῖ ἄδικος γενέσθαι*, He confesses that he was (became) unjust (he confesses, *ἄδικος ἐγενόμην*).

13. *Βούλεται ἔρχεσθαι*, He wishes to be going.

14. *Βούλεται ἐλθεῖν*, He wishes to go.

15. *Κελεύει σε μὴ ἔρχεσθαι*.

16. *Κελεύει σε μὴ ἐλθεῖν*.

To be Written.

1. They affirmed that they themselves gave (the opportunity) to stand, to rally, to take breath. 2. We affirm that it is necessary that we ourselves give (the opportunity) to stand, to rally, to take breath. 3. What do we suppose it would be proper that we ourselves expect, if this same

calamity happen somewhere within our territory? 4. Those who have received favors ought to remember (them) through¹ all time, but those who have conferred (favors), to forget (them) immediately. 5. If those who have received favors remember (them), and those who have done (favors) forget (them) immediately, we are of the opinion that they perform an act of noble men. 6. They played the sophist, when they affirmed that it was suitable to disregard the opinion concerning them with which we came from home. 7. Let us not consider that we have been born to our fathers and mothers only, but also to our country. 8. Do not acknowledge that you have been unjust toward him. 9. O that they would acknowledge that they have been unjust towards us! 10. They affirmed that they themselves considered the Athenians better to themselves than their country. 11. They thought it necessary to acquire these things by calumniating those possessing (them). 12. Do not attempt to be first in friendship with me by calumniating those who are first. 13. Cato esse quam videri bonus malebat. 14. Vincere scis, Hannibal, victoria uti nescis. 15. Timoleon maluit se diligere quam metui (Timoleon preferred that he should be loved, etc.).

LESSON XIII.

THE INFINITIVE (*continued*).

References.

GOOD., §§ 261, 262, 264.
 HAD., 767, 778, 779 – 782.
 HAD. EL., 530, 533.
 KOCH, §§ 120, 5; 121.

KÜH., §§ 306, (d), 308.
 CURT., §§ 562, 563, 573, 574.
 CR., §§ 663 – 665.

Examples.

1. Καὶ μὴν εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινω-
νίαν ἐπεπράκειν ἐγὼ Φιλίππῳ, σοὶ τὸ μὴ σιγήσαι λοι-
πὸν ἦν, ἀλλὰ βοᾶν καὶ διαμαρτύρεσθαι καὶ δηλοῦν
τουτοισί. And further, if I had sold (it) to Philip to hinder
the union of the Greeks, it was left to you, not to keep
silence, but to cry aloud, and to bear witness to it, and to
make it plain to these (citizens).

2. Ὅρων ὅτι τὰς αἰτίας καὶ τὰς διαβολάς, αἷς ἐκ τοῦ
πρότερος λέγειν ὁ διώκων ἰσχύει, οὐκ ἐνὶ τῷ φεύγοντι
παρελθεῖν, εἰ μὴ τῶν δικαζόντων ἕκαστος ὑμῶν τὰ τοῦ
λέγοντος ὑστέρου δίκαια εὐνοϊκῶς προσδέξεται. Seeing that
it is not possible for the defendant to escape the calum-
nious accusations (lit. accusations and calumnies) in which
the prosecutor is strong from the fact that he speaks first;
unless each of you judges shall receive with favor the just
(statements) of the one speaking last.

3. Εἰς τοῦθ' ἦκεν ἀναιδείας ὥστ' ἐτόλμα λέγειν ὡς ἄρα
ἐγὼ πρὸς τῷ τῆς εἰρήνης αἵτιος γεγενῆσθαι καὶ κεκω-
λυκῶς εἶην τὴν πόλιν μετὰ κοινοῦ συνεδρίου τῶν Ἑλλή-
νων αὐτὴν ποιήσασθαι. He arrived at such a pitch of
impudence that he dared to declare that I, forsooth, in ad-
dition to having been a cause of the peace (with Mace-
donia), even prevented the city from making peace with a
public council of the Greeks.

4. Τὸ γὰρ μὴ αἰσχυνθῆναι, ὅτι αὐτίκα ὑπ' ἐμοῦ
ἐξελεγχθήσονται ἔργῳ, ἐπειδὴν μὴδ' ὅπωςτιοῦν φαίνωμαι
δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυντότατον
εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν
τάληθ' ἔχοντα. For that they were not ashamed, because
they will immediately be practically refuted by me, since
I shall appear to be eloquent in no manner whatsoever,
this seemed to me to be most unblushing on their part;
unless, perhaps, they call him who speaks the truth elo-
quent.

5. Διότι δ' ἔλυσαν τὰς σπονδάς, τὰς αἰτίας προέγραψα πρῶτον, καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι κατέστη. And I have in the first place described the charges and the differences which led to the breaking of the treaty (lit. on account of which they broke the treaty), to the end that no one may ever search for (the occasion) from which so great a war arose (lit. became established) to the Greeks.

6. Μένων ἠγάλλετο τῷ ἑξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν. Menon gloried in being able to deceive, in fabricating falsehoods, in deriding friends.

7. Προεῖπον ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδάς. They proclaimed these things, to the end that they might not break the treaty.

Vocabulary.

- | | |
|--|--|
| Sell , πωλέω, ὦ, <i>f.</i> ἀποδώσκομαι, <i>aor.</i> ἀπεδόμην. <i>pf.</i> πέπρακα, <i>plupf.</i> ἐπεπράκειν (<i>see Lex.</i> , πιπράσκω). | Cause of , αἴτιος, ἰα, ἰον, <i>w. gen.</i> |
| Hinder , κωλύω. | With, participating with , μετά <i>w. gen.</i> |
| Union , κοινωνία, <i>as</i> , ἡ. | Public , κοινός, ἡ, ὄν. |
| Left , λοιπός, ἡ, ὄν. | Council , συνέδριον, <i>ov</i> , τό. |
| Cry aloud , βοάω, ὦ. | To be ashamed , αἰσχύνομαι. |
| Make plain , δηλόω, ὦ. | Declare , λέγω. |
| Is possible , ἔνεστι, ἔνι; was possible , ἐνῆν. | Immediately , αὐτίκα. |
| Defendant , ὁ φεύγων, <i>ovtos</i> . | Practically , ἔργῳ; <i>dat. of ἔργον</i> , <i>ov</i> , τό. |
| Escape, pass along by , παρέρχομαι. | Refute , ἐξελέγχω. |
| Calumnious accusations , <i>lit.</i> accusations and calumnies, αἰτίας καὶ διαβολάς. | Appear , φαίνομαι. |
| Prosecutor , ὁ διώκων, <i>ovtos</i> . | Eloquent , δεινὸς λέγειν (<i>terrible, or powerful to speak</i>). |
| To be strong , ἰσχύω. | In any manner whatsoever , ὅπωςτιοῦν; <i>w. a neg.</i> , <i>in no manner whatsoever</i> . |
| First, when used of two persons , πρότερος, <i>a</i> , <i>ov</i> . | Call, name , καλέω, ὦ. |
| | Truth, true things , ἀληθῆ = τὰ ἀληθῆ. |

Because, ὅτι.

Fabricate (*for one's self*), πλάσσομαι, πλάττομαι.

Falsehoods, false things, ψευδή, *fr.* ψευδής, ἐς.

Deride, διαγελάω, ὦ.

Unblushing, shameless, ἀναίσχυντος, ον.

Glory, ἀγάλλομαι; *act.* ἀγάλλω, to adorn, to deck.

Break (*a treaty*), λύω.

Treaty, σπονδαί, ὦν, αἱ; σπονδή, a libation.

Proclaim, say beforehand, πρόφημι, *f.* προεῶ, *aor.* προείπον.

That, to the end that, τοῦ *w. acc.* & *infin.*

Search for, ζητέω, ὦ.

So great, τοσοῦτος, η, ο(ν).

Arise, become established, καθίσταμαι & *intrans. tenses of the act.*

Scribo, γράφω.

Dico, λέγω.

Diligenter, ius, issime, ἀκριβῶς, ἔστερον, ἔστατα.

Facile, ius, illime, ῥαδίως, ῥᾶον, ῥᾶστά.

Scio, *w. acc. & infin.*, οἶδα *w. acc. & particip.* For scio *w. infin.*, see Lesson XII.

Magna pars, ὁ πολὺς, *as partitive agreeing in gender w. the gen. of the whole.*

Eruditio, μάθησις, εως, ἡ.

Rerum vocabula, τὰ τῶν ὄντων ὀνόματα.

Oral Exercise.

- Ἐπίστασαι νεῖν; Do you know how to swim?
Οὐκ ἐπίσταμαι νεῖν· καὶ γὰρ οὔποτε ἔμαθον, I do not know how to swim; for I never learned.
- Δεινός ἐστι λέγειν; Is he eloquent?
Πάνυ δεινὸς λέγειν, He is very eloquent.
Δεινός ἐστι φαγεῖν; Is he a great eater?
Πάνυ δεινὸς φαγεῖν, He is a very great eater.
- Αὕτη ἡ οἰκία ἡδίστη ἐστὶν ἐνδιαιτᾶσθαι, This house is most agreeable to live in.
Αὕτη ἡ γυνὴ εὐπρεπής ἐστὶν ἰδεῖν, This lady is most comely in appearance.
- Ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, He was gloomy in looks and harsh in voice.
Ὡρα ἡμῖν βουλευέσθαι, It is time for us to take counsel.
- Τὸ μὴδένα ἔξαπατᾶν, The fact that no one deceives.

Τοῦ μηδένα ἐξαπατᾶν, To the end that no one may,
etc.

Τοῦ μηδένα ἐξαπατᾶν ἕνεκα, To the end that, or in
order that, etc.

Ἐκ τοῦ μηδένα ἐξαπατᾶν, From the fact that no
one, etc.

Τῷ ἐξαπατᾶν, In or by deceiving.

Τῷ μηδένα ἐξαπατᾶν, In or by the fact that no one,
etc.

Πρὸς τῷ μηδένα ἐξαπατᾶν, In addition to the fact
that no one, etc.

Διὰ τὸ μηδένα ἐξαπατᾶν, On account of the fact that
no one deceives.

To be Written.

1. He sold (it) to Philip to hinder the union of the Greeks. 2. O that I had not sold (it) to Philip to hinder the union of the Greeks! 3. If I had sold (it) to Philip to hinder the union of the Greeks, it would be left to you to cry aloud and to make (it) plain to these (citizens). 4. It was not possible for the defendant to escape the calumnious accusations in which the prosecutor was strong, from the fact that he spoke first. 5. The prosecutor will be strong in calumnious accusations from the fact of speaking first. 6. In addition to having been a cause of the peace (with Philip), they had even hindered the city from making it with a public council of the Greeks. 7. They were not ashamed to declare that we had hindered the city from making peace, in addition to having been a cause of the war. 8. They would immediately be practically refuted by me, if I should appear to be eloquent in no manner whatsoever. 9. I should have appeared eloquent, if they had called the one who speaks the truth eloquent. 10. The fact that he was not ashamed, because he fabricated falsehoods and derided his friends, this seemed to me to

be most unblushing on his part. 11. He seemed to me to glory in the fact that he himself broke the treaty. 12. He seemed to me to glory in fabricating falsehoods. 13. The city proclaimed these things, to the end that no one might break the treaty. 14. The city proclaimed these things to the end that no one might ever search for (the occasion) from which so great a war arose. 15. *Scribendo dicimus diligentius, dicendo scribimus facilius.* 16. *Scis magnam eruditionis partem esse scire rerum vocabula.*

LESSON XIV.

THE INFINITIVE (*continued*).

References.

GOOD., §§ 263, 265.

KÜH., §§ 306, 1; 318, 8.

HAD., 765, 838, 847.

CURT., §§ 561, 617, Obs., 3; 621, d.

HAD. EL., 529, 572, 573.

CR., §§ 663, 713, d.

KOCH, § 120, 2.

Examples.

1. *Τότ' ἐγὼ μόνος τῶν πρυτάνεων ἡναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους.* Then I alone of the Prytānes was opposed to your doing anything contrary to the laws.

2. *Κλέαρχος δὲ τότε μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι.* And Clearchus, at that time, narrowly escaped being stoned to death.

3. *Καταρνεί μὴ δεδρακέναι τάδε;* Do you deny that you have done these things?

4. *Οὗτοι εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι σπεύδομεν.* These (men) whom you see are the only (men who are) longer in the way of our being at once where we have long been hastening.

5. *Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβριζομένους ἀποθανεῖν.* And if we shall fall into the power of the king, what hinders that we, suffering everything most terrible, die insulted?

6. *Τίς ὁ κωλύσας τὸν Ἑλλήσποντον ἀλλοτριωθῆναι κατ' ἐκείνους τοὺς χρόνους;* Who (was) he that prevented the Hellespont from falling into other hands in those times (*μὴ* is not usually expressed w. the infin. after *κωλύω*)?

7. *Καὶ τοὺς ἐπιτηδεῖους ἐπεμψε τούτων ἐπιμεληθῆναι.* And he sent suitable persons to attend to these things.

8. *Κῦρος δὲ Συεννέσει ἔδωκε τὰ ἡρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.* And Cyrus gave to Syennesis (permission) to take back the slaves which had been carried off, if (the Cilicians) should anywhere fall in (with them).

Vocabulary.

Oppose, ἐναντιῶ, ὦ.

Contrary to, παρά w. acc.

Law, νόμος, ου, ὁ.

Narrowly, (a little), μικρόν.

Escape, ἐκφεύγω.

Stone-to-death, καταπετρόω, ὦ.

Deny, καταρνέομαι, οὔμαι, rare; usu. ἀρνέομαι, οὔμαι.

Hinder, be in the way of, ἐμποδὼν w. εἶναι expressed or understood.

Prevent, hinder, κωλύω.

Terrible, δεινός, ἡ, ὄν.

Insult, treat with insolence, ὑβρίζω.

Longer, ἔτι; **no longer**, οὐκέτι, μῆκετι (written either in one word, or separated).

Hasten, σπεύδω. -

Suitable persons, ἐπιτήδαιοι, ων, οί.

Attend to, ἐπιμελέομαι, οὔμαι, & ἐπιμέλομαι, w. gen.

Take back, ἀπολαμβάνω.

Slave, ἀνδράποδον, ου, τό.

Seize-and-carry-off, ἀρπάζω.

Fall-in-with, ἐντυγχάνω.

Fall-into-other-hands, be alienated, ἀλλοτριόομαι, οὔμαι.

Hellespont, Ἑλλήσποντος, ου, ὁ.

Forget, ἐπιλανθάνομαι.

Remember, μέμνημαι.

Natura, ἡ φύσις, εως.

Patior, ἔάω, ὦ.

Ut, w. subjunc. Greek infin.

Alius, ἄλλος, η, ο.

Spolium, λάφυρον, ου, τό; usu. in plur.

Copia , αἶ, εὐπορία, ας, ἡ; sometimes plur. εὐπορίαί.	πρός ᾧ acc.; resistendum esse , ἀνθίστασθαι δεῖν.
Augeo , αὐξάνω (sometimes αὔξω).	Iracundia , ὀργιλότης, ητος, ἡ.
Admoneo , ἐπαναμυμνήσκω (ἐπί, ἀνά, μιμνήσκω).	Impedior , ἐμποδίζομαι, w. μή & infin.; also other constructions.
Quotidie , ἐκάστης ἡμέρας.	Plures, plura , πλείονες or πλείους, πλείονα or πλείω.
Meditor , ἐννοέω, ὦ.	
Resisto , ἀνθίσταμαι w. dat.; or	

Oral Exercise.

1. Ἡμῖν ἐμποδὼν εἰσι τὸ μὴ τοῦτο ποιῆσαι, They are in the way of our doing this.
Οὐδὲν ἡμῖν ἐμποδὼν ἐστι τὸ μὴ οὐ τοῦτο ποιῆσαι, Nothing is in the way of our doing this.
2. Τί εἴργει ἡμᾶς τοῦτο ποιῆσαι;
Τί εἴργει ἡμᾶς τοῦ τοῦτο ποιῆσαι;
Τί εἴργει ἡμᾶς μὴ τοῦτο ποιῆσαι;
Τί εἴργει ἡμᾶς τοῦ μὴ τοῦτο ποιῆσαι;
Τί εἴργει ἡμᾶς τὸ μὴ τοῦτο ποιῆσαι; All five expressions mean, What hinders us from doing this? And if we take τί εἴργει as equivalent to οὐδὲν εἴργει, we have a sixth expression, τί εἴργει ἡμᾶς μὴ οὐ τοῦτο ποιῆσαι; rendered by the same words. Cf. Good., § 263.
3. Ἐδωκέ μοι οἶνον πιεῖν, He gave me wine to drink.
Ἐδωκέ μοι τὰ ἀμδράποδα ἀπολαμβάνειν, He gave me (permission) to take back the slaves.
Τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, He left half of the army behind to guard the camp.
4. He is in the way of my doing this, Ἐμποδὼν ἐστί μοι τὸ μὴ τοῦτο ποιῆσαι.
He is not in the way of my doing this, Οὐκ ἐμποδὼν ἐστί μοι τὸ μὴ οὐ τοῦτο ποιῆσαι.
5. Ἐκώλυσέ με τοῦτο ποιῆσαι, He prevented me from doing this.

To be Written.

1. We have long been opposed to doing anything contrary to the laws. 2. Those who were opposed to doing anything contrary to the laws narrowly escaped being stoned to death. 3. If they had denied that they had done anything contrary to the laws, they would have narrowly escaped being stoned to death. 4. What would hinder that we, suffering everything most terrible, should die insulted, if we should deny that we had done these things? 5. Let us conquer these men whom we see, that they may no longer hinder our being where we have long been hastening. 6. If they are in the way of our being where we have long been hastening, they will die insulted. 7. Who was he that prevented our dying insulted in those times? 8. If they had not sent suitable persons to attend to these things, what would have hindered their dying insulted? 9. O that they would send suitable persons to attend to these things, in order that he might not sell (it) to Philip to hinder the city from making peace! 10. They would have given to Cyrus (permission) to take back the slaves that had been seized and carried off, if he had anywhere fallen in (with them). 11. In addition to having been a cause of the peace, they prevented the Hellespont from falling into other hands in those times. 12. If you have received favors, do not forget (them) through all time; but if you have done (a favor), do not remember (it). 13. *Illud natura non patitur, ut aliorum spoliis nostras copias augeamus.* 14. *Admoneo ut quotidie meditēre resistendum esse iracundiæ.* 15. *Impedior ne plura dicam.*

LESSON XV.

THE INFINITIVE (*continued*).

References.

GOOD., §§ 266, 267, 268, 274.

KÜH., §§ 337, 9; 341, R. 3.

HAD., 769, 770, 772, 813.

CURT., §§ 564, 565, 601.

HAD. EL., 531, 532.

CR., § 671.

KOCH, §§ 113, 118, 5; 122, 1, 2.

Examples.

1. Καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε* καὶ τοὺς πολεμίους ἀκούειν· ὥστε* οἱ ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. And they made much noise in calling one another, so that even the enemy heard; wherefore those of the enemy (who were) nearest even fled from their tents.

2. ὦ Ω Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα, ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν. O Socrates, now we will not yield to Anytus, but we let you go, on this condition however, that you no longer continue in this pursuit.

3. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιτο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν† μήτ' ἐκείνους καίειν τὰς οἰκίας. And he said that he was willing to make a treaty, on condition that neither he himself injure the Greeks, nor they burn the houses.

4. Πολλοὶ ἄνθρωποι ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίγνεσθαι οἳ οἱ ἦσαν. Many men die before they become manifest what they were.

5. Πρὶν‡ γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. For before the army halted for breakfast, the king appeared.

6. Καίτοι ἀληθές γε, ὥς ἔπος εἰπεῖν, οὐδὲν εἰρήκασιν.

Although, to speak frankly, they have uttered nothing that is really true.

7. Πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων. I am persuaded that I have voluntarily wronged no one among men.

8. Τὸ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν μικροῦ δεῖν ὅμοιον ἐστὶ τῷ ὀνειδίζειν. To suggest one's own benefactions and to speak (of them) is almost like casting reproach.

9. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Without commanders, nothing either honorable or good could be accomplished anywhere, to speak in a summary manner; but above all in military affairs.

* Observe that ὥστε may take either the infin. or the indic. With the latter, it is often rendered *wherefore*.

† Ἀδικεῖν is used here as a proper pres. *to continue to injure*; not perf., as often elsewhere. Cf. Ex. 7.

‡ Πρὶν is often followed by a finite mood, but is then usually rendered *until*.

Vocabulary.

Noise , especially of shouting or calling, κραυγή, ἦς, ἦ.	Before, sooner than , πρόσθεν πρὶν, πρότερον πρὶν, or πρὶν alone.
So that , ὥστε.	Manifest , δηλός, η, ον.
Hear , ἀκούω.	What, of what sort , οἷος, α, ον.
Terrify , ἐκπλήττω.	Voluntary, willing , ἐκὼν εἶναι.
Let go , ἀφήμι.	True , ἀληθής, ἐς.
On this condition, that , ἐπὶ τούτῳ, ἐφ' ᾧτε.	To be accomplished, take place , γίγνομαι.
However , μέντοι.	Commander , ἄρχων, οντος, ό.
Contrary to , παρά w. acc.	Suggest , ὑπομιμνήσκω.
On condition that , ἐφ' ᾧ, or ἐφ' ᾧτε.	Own, personal , ἴδιος, ἰα, ἰον.
Make a treaty , σπένδομαι.	Benefaction , εὐεργεσία, ας, ἦ.
Yield to, obey , πείθομαι, w. dat.	Almost , ὀλίγον δεῖν.
Anytus , Ἄνυτος, ου, ό.	Cast reproach , ὀνειδίζω.
	Collis , γήλοφος, ου, ό.

Celeriter , ταχέως.	ᾧτε μηδεῖς. <i>The plur. in Greek,</i>
Priusquam , πρότερον πρίν, <i>w. infin.</i>	<i>μηδένες, is rare.</i>
Adversarius , ἐναντίος, ου, ὁ.	Afficior exsilio , φυγὰς ἐκ τῆς
A or ab , <i>w. ablat., ὑπό w. gen.;</i>	<i>πατρίδος γίγνομαι.</i>
ab...sentiatur <i>is best expressed</i>	Ita...ut , οὕτω(ς)...ᾧστε.
<i>by αἰσθέσθαι, w. subj. acc.</i>	Vivo , ζάω, ᾧ, <i>aor. comm. ἐβίων,</i>
Communio , τειχίζω.	<i>pf. βεβίωκα.</i>
Ραχ , εἰρήνη, ης, ἡ.	Carus , φίλος, η, ου, φιλαίτερος, φι-
His conditionibus , <i>ne qui, ἐφ'</i>	<i>λαίτατος, w. dat.</i>

Oral Exercise.

1. Τὸ ἐπ' ἐκείνῳ εἶναι, So far as depends on this man.
2. Τὸ κατὰ τοῦτον εἶναι, So far as relates to this man.
3. Τὸ νῦν εἶναι, For the present.
4. Τὸ ἐπ' ἐκείνοις εἶναι ἀπωλώλeite ἄν, So far as depended on them, you would have perished.
5. (Ὡς) ἐμοὶ δοκεῖν, As seems to me.
6. (Ὡς) οὕτωςι ἀκοῦσαι, or ἀκοῦσαι οὕτωςί, So to hear, or if one hear thus.
7. (Ὡς) εἰκάσαι, As one may conjecture, or if one compare; ὡς μικρὸν μεγάλῳ εἰκάσαι, to compare small with great.
8. Ὡς εἰπεῖν, or ὡς ἔπος εἰπεῖν is variously rendered; *one might almost say, to speak generally, to speak frankly, to use this (somewhat strong) expression; and sometimes, yet rarely, by the common English phrase, so to speak. Plato makes it antithetical to ἀκριβεῖ λόγῳ, with accurate statement.*
9. Ὡς συνελόντι εἰπεῖν, To speak summarily.
Ὡς συντόμως εἰπεῖν, To speak concisely.
Ὡς ἀπλῶς εἰπεῖν, To speak simply, or ingenuously.
Τὸ ὅλον εἰπεῖν, τὸ ξύμπαν εἰπεῖν, To speak the whole (truth), on the whole.
10. Ὅσον γέ μ' εἰδέναι, As far, at least, as I know.
11. Ὀλίγου δεῖν, or ὀλίγου without δεῖν, To want little, i. e. almost.

12. Ἐκὼν εἶναι, To be willing, voluntary, voluntarily.

13. Τὸ τήμερον εἶναι, To-day.

To be Written.

1. Those of the enemy who were nearest called one another, making much noise, so that our soldiers, hearing (it), were terrified. 2. They will let us go, on this condition, however, that we no longer do anything contrary to the laws of the city. 3. We will let you go, on condition that you neither injure the Greeks nor do anything contrary to the laws. 4. We will make a treaty, on condition that you neither yield to Anytus nor let this man go. 5. This man died before he became manifest what he was. 6. They let these men go before it became manifest what they were. 7. They will die before it becomes manifest what they are. 8. They became manifest what they were before we let them go. 9. They are persuaded that they have voluntarily wronged no one among men. 10. He is persuaded, to speak frankly, that he has uttered nothing which is really true. 11. We are persuaded, to speak in a summary manner, that nothing either honorable or good will be accomplished without commanders. 12. If you were to suggest (imperf.) your own benefactions, it would be almost like casting reproach. 13. Collem celeriter, priusquam ab adversariis sentiatur, commūnit. 14. Fecit pacem his conditionibus, ne qui afficerentur exsilio. 15. Ita vixit ut Atheniensibus esset carissimus.

LESSON XVI.

THE PARTICIPLE.

References.

GOOD., §§ 275, 276.

HAD., 785, 787.

HAD. EL., 538, 539.

KOCH., §§ 123, 124.

KÛH., § 309, 3, (a), (c), (d).

CURT., §§ 578, 579.

CR., § 674.

Examples.

1. *Καίτοι ἔγωγ' ὀρώ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ πλείστον κυρίου.* And indeed I, at least, see that those who hear (are) for the most part masters of the power of those who speak.

2. *Ἄλλ' οὐκ ἔστιν, οὐκ ἔστιν ὅπως ἡμάρτετε, ἄνδρες Ἀθηναῖοι, τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι, μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας καὶ τοὺς ἐπ' Ἀρτεμισίῳ καὶ πολλοὺς ἑτέροους τοὺς ἐν τοῖς δημοσίοις μνήμασι κειμένους ἀγαθοὺς ἄνδρας, οὓς ἅπαντας ὁμοίως ἢ πόλις τῆς αὐτῆς ἀξιώσασα τιμῆς ἔθαψεν, Αἰσχίνη, οὐχὶ τοὺς κατορθώσαντας αὐτῶν οὐδὲ τοὺς κρατήσαντας μόνους.* But it is not possible, it is not possible that you erred, men of Athens, in taking on yourselves the danger in behalf of the liberty and safety of all; no! by those of your ancestors who were foremost in the danger at Marathon, and by those who drew up their lines in battle array at Plataea, and by those who fought in the naval engagement at Salamis, and by those at Artemisium, and many others, those who rest in our public cemeteries, brave men, all of whom without distinction the city, deeming (them all) worthy of the same honor, has buried, Æschi-

nes,—not alone those of them who were successful, not those alone who were victorious.

3. Οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος τοῦ λόγου. I do not wish to say anything unpleasant in the beginning of my speech.

4. Κῦρος οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατος τε καὶ ἄρχειν ἀξιώτατος. Cyrus thus died, being a man, of the Persians who have lived since the ancient Cyrus, both most royal and most worthy to rule.

Vocabulary.

For the most part, τὸ πλεῖστον.

Master, κύριος, ου, ὁ; master of (adj.), κύριος, ἰα, ιον.

Fight-in-a-naval-engagement, ναυμαχέω, ὦ.

Salamis, Σαλαμίς, ἴνος, ἡ.

Err, ἀμαρτάνω.

Take up, αἶρω; take on one's self, αἵρομαι.

To be foremost in the danger, προκινδυνεύω.

In behalf of, ὑπέρ, w. gen.

Liberty, ἐλευθερία, ας, ἡ.

Safety, deliverance, σωτηρία, ας, ἡ.

To be successful, κατορθόω, ὦ.

To be victorious, to have power, κρατέω.

Alone, μόνος, η, ου.

Deem worthy of, ἀξιόω, ὦ, w. gen.

Honor, τιμή, ἥς, ἡ.

To rest, to lie, κείμαι.

Public, belonging to the people, δημόσιος, α. ου.

Cemetery, μνήμα, ατος, τό: strictly, a monument, especially in memory of the dead; then, a place of monuments, a cemetery.

Brave, ἀγαθός, ἡ, ὄν, in a military sense.

Without distinction, in like manner, ὁμοίως.

Bury, θάπτω.

It is possible, ἔστιν (note the accent).

It is not possible that, οὐκ ἔστιν ὅπως, w. indic.

No! by, μά w. acc.

Ancestor, πρόγονος, ου, ὁ.

Marathon, Μαραθῶν, ὦνος, ἡ. At Marathon, Μαραθῶνι (notice here the dat. of place).

To say, to speak, εἰπεῖν (only in aor., pres. φημί).

Unpleasant, δυσχερής, ἑς.

Beginning, in the beginning of, ἀρχόμενος, η, ου, w. gen.

Speech, λόγος, ου, ὁ.

Royal, βασιλικός, ἡ, ὄν.

Rule, ἄρχω.

Terra, χώρα, ας, ἡ.

Muto, āre, ἀλλάττω, ἀλλάξω, ἡλλα-
ξα, ἡλλαχα, ἡλλαγμαί, ἡλλάχθην,
οftener ἡλλάγην.

Mos, moris, ἥθος, ους, τό; οften
plur. = mores.

Aliud... aliud, ἄλλο μὲν... ἄλλο δέ;

οftener τὸ μὲν... τὸ δέ, οἱ τὰ μὲν
...τὰ δέ.

Ago, ἔρε, πράττω.

Simulo, āre, προσποιέομαι, οὔμαι.

Perfidus, a, um, ἄπιστος, ον.

Alexander, Ἀλέξανδρος, ου, ὁ.

Morior, ἀποθνήσκω.

Anulus, δακτύλιος, ου, ὁ.

Perdiccas, Περδίκκας, ου, ὁ.

Oral Exercise.

1. Οἱ λέγοντες, Those who speak.
Οἱ λέξαντες, Those who spoke.
Οἱ λέξοντες, Those who will speak.
2. Τὰ λεγόμενα, The things which are said.
Τὰ λελεγμένα, The things which have been said.
Τὰ λεχθέντα, The things which were said.
Τὰ λεχθησόμενα, The things which will be said.
3. Τὰ δοκούντα, The things which seem proper.
Τὰ δόξαντα, The things which seemed proper, or which
were resolved upon. The resolutions.
Τὰ δεδογμένα, The things which have seemed proper,
or which have been resolved upon. The resolutions.
4. Ἐγὼ τὸ πρᾶγμά εἰμι τοῦτο δεδρακώς, I have done
this deed (lit. *am having done*).
Ὁ παραβὰς δίκην ἔσται δεδωκώς, The one who has
transgressed will have given satisfaction.
Ἦκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Σύννεσις τὰ
ἄκρα, A messenger came saying that Syennesis had
left the heights (lit. *was having left*).
Τοῦτο ὑπάρχειν ὑμᾶς εἰδότας ἡγοῦμαι, I think that
you are acquainted with this.
Γιγνώσκων που αὐτὸς ἑαυτὸν ἔσται, He himself will
doubtless know himself (lit. *will be knowing*).
Ἦσαν ἀπιστοῦντες Φιλίππῳ, They were distrusting
Philip.
Εὖ ποιῶν πολλούς ἐστιν, He is doing good to many.

To be Written.

1. Those who hear are for the most part masters of the power of those who speak.
2. He who hears, one might almost say,* is master of the power of him who speaks.
3. Those who fought in the naval engagement at Salamis did not err in taking on themselves the danger in behalf of the liberty and safety of all.
4. Not those who are successful, nor those who are victorious alone, are deemed worthy of honor.
5. Those who rest in the public cemeteries, brave men, all without distinction having been deemed worthy of the same honor, were buried by the city.
6. It is not possible, it is not possible, men of Athens, that we erred, those of us who took on ourselves the danger in behalf of the liberty and safety of all.
7. In taking upon ourselves the danger in behalf of the liberty and safety of all, we shall not err.
8. It is not possible that those who rest in the public cemeteries erred in taking on themselves the danger in behalf of the liberty and safety of all.
9. It is not possible that we err, no! by those of our ancestors who were foremost in the danger at Marathon.
10. Let us not say anything unpleasant in the beginning of our speeches.
11. Do not say anything unpleasant in the beginning of your speech.
12. Thus those of your ancestors who were foremost in the danger at Marathon died, being men most royal and most worthy to rule.
13. *Terra mutata non mutat mores.*
14. *Omnes aliud agentes, aliud simulantes, perfidi sunt.*
15. *Alexander moriens anulum suum dederat Perdiccæ.*

* Cf. Ln. XV. Oral, 8.

LESSON XVII.

THE PARTICIPLE (*continued*).

References.

GOOD., § 277.

KÜH., § 312, 4.

HAD., 788, 789.

CURT., §§ 580–583.

HAD. EL., 539, 540.

CR., §§ 579–583.

KOCH., § 124, 1.

Examples.

1. Σὺ δ' ὁ σεμνὸς ἀνὴρ καὶ διαπτύων τοὺς ἄλλους σκόπει πρὸς ταύτην ποίᾳ τινὶ κέχρησαι τύχῃ, δι' ἣν παῖς μὲν ὢν μετὰ πολλῆς ἐνδείας ἐτράφη, ἅμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ προσεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα σπογγίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου τάξιν, οὐκ ἐλευθέρου παιδὸς ἔχων, ἀνὴρ δὲ γερόμενος τῇ μητρὶ τελούσῃ τὰς βίβλους ἀνεγίγνωσκες καὶ τᾶλλα συνεσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις καὶ ἀνιστὰς ἀπὸ τοῦ καθαρμοῦ κελεύων λέγειν “ἔφυγον κακόν, εὖρον ἄμεινον.” But you, the venerable man, and (the one) despising the rest (of men), consider in comparison with this what sort of fortune you have experienced, by which, when a boy, you were brought up in great indigence, sitting together with your father in attendance on the school, rubbing the ink, and sponging the benches, and sweeping the school-room, having a domestic's position, not a free boy's, and having become a man, you read the books to your mother while engaged in the rites of initiation and with (her) prepared the other things; during the night, robing in fawn-skins those who were (being) initiated, and mixing (for them) bowls (of wine) and cleansing them and wiping them off with clay and bran and raising (them) up from the puri-

fication bidding (them) say, "I have escaped evil, have found (something) better."

2. Ὑμεῖς δὲ ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως. But you, though viewing with suspicion what had been done, and though in ill-humor, nevertheless kept the peace.

3. Οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι. It is not possible that (any one) by acting unjustly acquire firm power.

4. Τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δόσοντα. It is necessary to bring the one who acts unjustly before the judges that he may suffer punishment (lit. give justice).

5. Ὁ μὴ δαρεὺς ἄνθρωπος οὐ παιδεύεται. The man who has not been whipped (i. e. if he has not been whipped) is not (being) educated.

6. Ἀνὴρ δίκαιος οὐκ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος οὐ βούλεται. A just man (is) not the one who is not unjust, but one who, being able (i. e. if he is able) to act unjustly, does not wish (it).

Vocabulary.

Bring up, τρέφω.

In, in the midst of, μετὰ *w. gen.*

Indigence, ἔνδεια, *as, ἡ.*

Domestic (*as subst.*), οἰκέτης, *ου, ὁ.*

Position, rank, τάξις, *εως, ἡ.*

Free, ἐλεύθερος, *α, ου.*

Raise up, ἀνίστημι; *intrans. tenses,*
to rise up.

To be initiated, τελέομαι, *οὔμι.*

Purification, καθαρμός, *ου, ὁ.*

Bid, order, κελεύω.

Escape, φεύγω, *w. acc.*

Evil, κακόν, *ου, τό.*

Find, εὑρίσκω.

(Something) better, ἄμεινον;
neut. of ἀμείνων.

Read, ἀναγιγνώσκω.

Book, βιβλος, *ου, ἡ.*

Mother, μήτηρ, *τρός, ἡ.*

To be engaged in the rites of initiation, τελέω, *ῶ.*

Prepare with, συσκευωρέομαι, *οὔμαι (σύν, σκενωρέομαι; fr. σκενωρός, ὄν, caring for the baggage; fr. σκεύη, τά, baggage, ὥρα, ἡ, care).*

Robe in fawn-skins, νεβρίζω
(νεβρός, *ου, ὁ, a fawn).*

Mix a bowl (<i>of wine</i>), κρατηρίζω (κρατήρ, ἦρος, ὁ, a mixing bowl).	Dum velim , <i>particip. of βούλομαι.</i>
View with suspicion , ὑφοράομαι, ὦμαι (ὑπό, ὁράομαι).	Minuo , ἔρε, μειώω, ὦ (μείων, <i>less.</i>)
To be in ill-humor , δυσχεραίνω (δυσχερής, ἐς, <i>hard to take in hand</i> ; δύς, <i>hard</i> , χεῖρ, <i>hand</i>).	Augeo , αὐξάνω.
Nevertheless , ὁμως. <i>Not to be confounded with ὁμοίως, in like manner, without distinction.</i>	Risus , us, m., γέλως, ωτος. ὁ.
Keep , ἄγω.	Interdum , ἐνίοτε, or ἔσθ' ὅτε.
Peace , εἰρήνη, ης, ἡ.	Ita...ut , οὕτως...ὥστε.
Permanent , βέβαιος, αἶα, αἰον.	Repente , ἐξαίφνης.
Power , δύναμις, εως, ἡ.	Erumpo , <i>spoken of laughter</i> , γίγνομαι.
Act unjustly, to be unjust , ἀδικέω, ὦ; <i>to be ἄδικος.</i>	Teneo , κατέχω.
Greek , Ἑλλην, os, ὁ.	Nequeo , ire, οὐ δύναμαι.
Whip , δέρω.	Mitto , πέμπω.
Educate , παιδεύω.	Legatus , πρεσβευτής, οὔ, ὁ; <i>plur. πρέσβεις.</i>
Bring, lead , ἄγω.	Oro , āre, αἰτέω, ὦ, w. <i>acc.</i> ; δέομαι (<i>dep. pass.</i>), w. <i>gen.</i>
Before, into the presence of , παρά w. <i>acc.</i>	Auxilium , <i>often in plur.</i> , ὠφέλεια, as, ἡ.
Judge, or juror , δικαστής, οὔ, ὁ.	Mendax , ācis, ψευδόμενος, η, on.
	Ne quidem , οὐδέ.
	Verum , i, τὸ ἀληθές.
	Credo , πιστεύω, w. <i>dat.</i>
	Soleo , εἴωθα.
	Homo , ἄνθρωπος, ου, ὁ.

Oral Exercise.

1. Μὴ κάμης φίλον ἄνδρα εὐεργετῶν, Be not weary in conferring benefits on a friend.

Μανθάνων μὴ κάμνε, Do not grow weary in learning.

2. Ὅταν ἀμαρτάνῃς τι, χαῖρ' ἡττώμενος, When you err in anything, rejoice if you are defeated.

3. Πᾶς ἀνὴρ, καὶ δούλος ἢ τις, ἡδεται τὸ φῶς ὁρῶν, Every man, even if he be a slave, is pleased at beholding the light.

4. Ταῦτα ἔπραττε βουλευόν, May be variously rendered according to the connection, he did these things *while a member of the council*, or, *though he was a member of the*

council, or, because he was a member, etc., or, by virtue of his office as a member, etc.: ταῦτα ἂν ἔπραττε βουλευόν, he would do these things, if he were a member of the council, or, while a member, etc., or, though he was a member, etc., or, because he was, etc., or, by virtue of his office as a member, etc.

5. Ἀρχόμενος, in beginning, at first; τελευτῶν, at last, finally; διαλιπὼν χρόνον, after an interval of time; διαλιπὼν πολὺν χρόνον, διαμικρὸν χρόνον, after a long interval, after a short interval. In a similar way, ἐπισχὼν πολύν, or μικρὸν χρόνον, having waited, etc.: εὖ ποιῶν, with right (lit. doing well). The participles ἄγων, ἔχων, λαβών, φέρων, χρώμενος, are often rendered by the English preposition *with*.

To be Written.

1. When boys, they were brought up in great indigence; and having become men, they had a domestic's position, not a free man's.
2. Raising those who were being initiated up from the purification they bade (them) say, We have escaped evil, have found (something) better.
3. Those who were being initiated rising up from the purification said, We have escaped evil, have found (something) better.
4. Reading the books to your mother while engaged in the rites of initiation and with (her) preparing the other things, you robed in fawn-skins those who were being initiated, and mixed (for them) bowls (of wine).
5. The city, though viewing with suspicion what had been done, and though in ill-humor, nevertheless kept the peace.
6. The city, though viewing with suspicion all things without distinction that had been done, nevertheless kept the peace.
7. We shall not acquire permanent power by acting unjustly.
8. No one among men (lit. no one of men) ever acquired permanent power by acting unjustly.
9. A Greek said long ago that the man who had not been whipped was not educated.
10. We will bring before the judges those who

act unjustly, that they may suffer punishment. 11. Just men (are) not those who are not unjust, but those who, being able to act unjustly, do not wish (it). 12. Many men, if they are able to acquire power by unjust means (by acting unjustly) do not wish (it). 13. Vereor ne dum minuere velim laborem augeam. 14. Risus interdum ita repente erumpit ut eum cupientes tenēre nequeamus. 15. Misit legatos oraturos auxilia. 16. Mendaci homini ne verum quidem dicenti credere non solemus.

LESSON XVIII.

THE PARTICIPLE (*continued*).

References.

GOOD., § 277, Notes 1 & 2.

HAD., 795.

HAD. EL, 540.

KOCH, § 124, 3, 4.

KÜH., §§ 312, R. 6; R. 8; 312,
6, & R. 13.

CURT., § 587.

CR., §§ 587, 588.

Examples.

1. Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, ὧ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θάττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἑάλων, οἱ δ' ἐμοὶ κατήγοροι ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττονος, τῆς κακίας. But (I apprehend) that this thing may not be difficult, — (namely,) to escape death, — but it is far more difficult (to escape) baseness; for it runs faster than death. And now I, because I am slow and old, have been overtaken by the slower (of the two); but my accusers, because they are powerful and quick, (have been overtaken) by the swifter, (namely,) by wickedness.

2. Τὸ τοῦ θεοῦ σημεῖον ἐν ἄλλοις λόγοις πολλαχού με

ἐπέσχε λέγοντα μεταξύ. The monition of the god, in other discourses, checked me in many places in the midst of my speech (lit. in the midst of speaking).

3. Ἀποπλεῖ οἴκαδε, καίπερ μέσου χειμῶνος ὄντος. He sails away homeward, although it is midwinter.

4. Ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες. The Greeks fought at the same time that they were marching.

5. Ἄμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. At sunrise (lit. together with sun rising) he sent heralds concerning a treaty.

6. Εὐθὺς παῖδες ὄντες μαθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. In their very boyhood (lit. immediately being boys) they learn both to govern and to be governed.

7. Οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες, ὅτι μέγιστον τῶν κακῶν ἐστίν. For no one knows death, not even if it chance to be to the human being (among the) greatest of all blessings; but (men) fear it, as if well knowing that it is (among the) greatest of evils.

8. Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν. He apprehends Cyrus as if to put him to death (or apparently to put him to death).

Vocabulary.

Because, ἄτε, *before a particip.*
emphasizes the causal meaning.

Slow, βραδύς, εἶα, ὕ.

Old, πρεσβύτης, ου, ὁ; *subst. or adj.*

To be taken, or overtaken, ἀλίσκομαι.

Powerful, δεινός, ἡ, ὄν.

Quick, sharp, ὀξύς, εἶα, ὕ.

Swift, ταχύς, εἶα, ὕ.

Monition, sign, σημεῖον, ου, τό.

In many places, πολλαχού.

Check, restrain, ἐπέχω.

In the midst of, μεταξύ.

Although, καίπερ, *before a particip. emphasizes the concessive meaning.*

Midwinter, μέσος χειμῶν, ὦνος, ὁ.

At the same time, ἅμα, *before a particip. emphasizes the temporal meaning.*

Herald, κήρυξ, υκος, ὁ.

Send, πέμπω.

Sail away, ἀποπλέω.

At sunrise, ἄμα ἡλὶς ἀνατέλλοντι.

In one's very boyhood, εὐθύς
παῖς ὢν, *lit.* immediately be-
ing a boy.

Fear, δέδοικα, δέδοικας, δέδοικε, *or*
2d & 3d persons, δέδιαι, δέδιε;
plur. δέδιμεν, δεδοίκατε *or* δέδιτε,
δεδίασι(ν).

Death, θάνατος, ου, ό.

As if, ὥς.

Well, εὖ.

Not even, οὐδέ.

It chances to be, τυγχάνει ὄν.

Live, ζάω, ζῶ, ζήσω, *αοτ.* & *pf.*
comm. ἐβίω, βεβίωκα.

Great, in the sense of much,
πολύς.

Sit in attendance on, προσε-
δρεύς *πρός, w. dat.*

**School, school-room, school-
house,** διδασκαλεῖον, ου, τό.

Apprehend, seize, συλλαμβάνω;
apprehend, fear, δέδοικα.

Act unjustly, ἀδικέω, ὦ; *the pres.*
often as perf.

Put to death, ἀποκτείνω.

Wipe off, ἀπομάττω.

Clay, πηλός, οὐ, ό.

Bran, πίτυρον, ου, τό.

Me juvat, ἡδομαι; *const. often w.*
particip.

Pervenio, ἀφικνέομαι, οὔμαι.

Ad finem, εἰς *or* ἐπὶ τὸ τέλος.

Bellum, πόλεμος, ου, ό.

Punicus, a, um, Φοῦνιξ, ό *or* ἡ.

Velut, ὥς; velut... fuerim, ὥς...
γενόμενος.

In parte, ἐν μέρει, w. gen.

Labor, πόνος, ου, ό.

Danger, κίνδυνος, ου, ό.

Vitium, πλημμέλεια, ας, ἡ.

Mens, νόος, νοῦς, νοῦ, ό.

Quantumvis, καίπερ.

Exiguus, a, um, μικρός, ά, όν.

In majus, εἰς περισσώτερα.

Excēdo, ἐκβαίνω.

Oral Exercise.

1. Ὁ Ἔρως, ἅτε αὐτὸς ὢν μόναρχος, ἐπὶ πᾶσαν τόλμαν
ἄξει. Eros, because he alone (*lit.* he himself) is monarch,
will lead to every daring attempt.

Ἄτε βραδὺς ὢν, Because one is slow.

Ἄτε δεινοὶ ὄντες, Because they are powerful.

2. Μεταξὺ ἀσθενῶν, In the midst of sickness.

Λέγων μεταξύ, In the midst of speaking.

3. Καίπερ οὕτω σοφὸς ὢν, βελτίων ἂν γένοιο, Though
thou art so wise, thou couldst become better.

Καίπερ οὕτως ἀγαθὸς ὢν, σοφώτερος ἂν γένοιο, Though
thou art so good, thou couldst become wiser.

4. Ἐπαιώνιζον ἅμα πλέοντες, They sang pæans, at the
same time that they were sailing (*inter navigandum*).

"*Αμα ταῦτ' εἰπὼν ἀνέστη*, As soon as he had said these things, he rose up.

5. *Εὐθύς με ἰδὼν ἡσπάζετο*, As soon as he saw me, he saluted (me).

Τοῖς καλοῖς εὐθύς ἰδόντες εἶνοι γιγνόμεθα, We become favorable to the honorable, as soon as we have seen (them).

6. *Σωκράτην ποθοῦσιν ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν*, They regret Socrates, because as they think he was most useful for the cultivation of virtue.

To be Written.

1. And now they themselves, because they are slow and old, have been overtaken by the slower; while we, because we are powerful and quick, (have been overtaken) by the swifter. 2. The monition of the god in many places checked him in the midst of his speech, although he was eloquent. 3. They marched homeward, although it was midwinter, at the same time fighting. 4. The heralds who were sent (particip.) concerning a treaty will sail away homeward at sunrise, although it is midwinter. 5. In his very boyhood, he used to read to his mother, while she was engaged in the rites of initiation, the (sacred) books, and used to robe in fawn-skins those who were being initiated. 6. They feared death as if well knowing that it was among the greatest of evils; although no man knows death, not even if it chance to be, to the human being, among the greatest of blessings. 7. In his very boyhood he lived in great indigence, sitting together with his father in attendance on the school. 8. In their very boyhood, the monition of the god in many places checked them in the midst of their speech. 9. They apprehended those acting unjustly as if to bring them before the judges. 10. It is not possible that you erred in apprehending those who acted unjustly as if to bring them before the judges.

11. They apprehended him, on the ground that he was acting unjustly, that they might put him to death. 12. They apprehended him, as if to put him to death, because he was acting unjustly. 13. They raised up from the purification those who were being initiated, at the same time wiping them off with clay and bran, and bidding them say, "We have escaped evil, we have found (something) better." 14. Me juvat, *velut* ipse in parte laboris ac periculi *fuërim*, ad finem belli Punici pervenisse. (Liv.) 15. Vitia mentis, *quantumvis* exigua *sint*, in majus excēdunt.

LESSON XIX.

THE PARTICIPLE (*continued*).

References.

GOOD., § 278.	KÜH., § 312, 3, 5, 6.
HAD., 790, 792, 793.	CURT., §§ 584, 586.
HAD. EL., 541, 542, 544.	CR., § 675.
KOCH, § 124, 2, 4, 5.	

Examples.

1. Καὶ μετὰ ταῦτα συστάντων οἷς ἦν ἐπιμελὲς κακῶς ἔμὲ ποιεῖν, καὶ γραφάς, εὐθύνας, εἰσαγγελίας, πάντα ταῦτ' ἐπαγόντων μοι, οὐ δι' ἑαυτῶν τό γε πρῶτον, ἀλλὰ δι' ὧν μάλισθ' ὑπελάμβανον ἀγνοήσεσθαι ἐν τούτοις πᾶσι μάλιστα μὲν διὰ τοὺς θεούς, δεύτερον δὲ δι' ὑμᾶς καὶ τοὺς ἄλλους Ἀθηναίους ἐσωζόμην. And after these things, when (those) to whom it was an object to treat me ill banded together, and brought against me indictments, accounts, impeachments, all these things, not at first in person, but (by those) through whom they supposed that they would especially pass unnoticed, ... in all these things, chiefly through the gods, but in the second place through you and the rest of the Athenians, I came off in safety.

2. Ἀξιῶ δὲ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, καὶ δέομαι τοῦτο μεμνήσθαι παρ' ὅλον τὸν ἀγῶνα, ὅτι μὴ κατηγορήσαντος Αἰσχίνου μηδὲν ἔξω τῆς γραφῆς οὐδ' ἂν ἐγὼ λόγον οὐδένα ἐποιούμην ἕτερον, πάσαις δ' αἰτίαις καὶ βλασφημίαις ἅμα τούτου κεχρημένου ἀνάγκη καί μοι πρὸς ἕκαστα τῶν κατηγορημένων μικρὰ ἀποκρίνασθαι. And I ask of you, men of Athens, and entreat that you remember this in connection with the whole contest, that if Æschines had not made any accusation beyond the indictment, neither would I make in my defence a single other argument; but since this man has, at the same time, used all (manner of) accusations and slanders, it is unavoidable for me also to reply briefly to each of the allegations.

3. Σοῦ δ' ἀφώνου κατ' ἐκείνους τοὺς χρόνους ἐν ταῖς ἐκκλησίαις καθημένου ἐγὼ παριὼν ἔλεγον. But though you (or while you) sat voiceless during those times in the assemblies, I came forward and spoke.

4. Ἀλλὰ καί περ ἀθλίως καὶ κακῶς τῶν στρατηγῶν τῶν ὑμετέρων πολεμούντων αὐτῷ ὅμως ὑπ' αὐτοῦ τοῦ πολέμου καὶ τῶν ληστῶν μυρία ἔπασχε κακά. But although your generals carried on the war with him in a wretched and cowardly manner, yet by the war itself and the privateers he suffered numberless evils.

5. Ἐπειτα λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ, ὥσπερ λόγῳ τοὺς δημοτικούς, ἀλλ' οὐ τοῖς πράγμασι καὶ τοῖς πολιτεύμασι γιγνωσκομένους. Then you tell what ought to belong to the public man, just as if public men were known by word, but not by their deeds and political acts.

6. Ταῦτα γράψαντος ἐμοῦ τότε καὶ τὸ τῇ πόλει συμφέρον, οὐ τὸ Φιλίππῳ ζητοῦντος, βραχὺ φροντίσαντες οἱ χρηστοὶ πρέσβεις οὗτοι καθήντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, ἕως ἦλθε Φίλιππος ἐκ Θράκης πάντα καταστρεφάμενος τὰ κεῖ, ἐξὸν ἡμερῶν δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσποντον ἀφίχθαι καὶ τὰ

χωρία σῶσαι. And though I had proposed these things at that time, and was seeking that which was profitable to the city, not to Philip, these useful commissioners with little reflection sat down in Macedonia three entire months, until Philip came from Thrace after overthrowing all the places there, though it was possible, in ten days, nay rather, in three or four, to arrive at the Hellespont and to save the towns.

Vocabulary.

It is an object (or a care) to any one, ἐπιμελές ἐστὶ τινι.	Few things, ὀλίγα (ὀλίγος, η, ον).
Treat ill, κακῶς ποιεῖν.	Public man, δημοτικός, ου, ό.
Band together (<i>lit. stand together</i>), <i>the intrans. tenses of</i> συνίστημι.	Voiceless, silent, ἄφωνος, ον.
Bring against, ἐπάγω, <i>w. acc. & dat.</i>	During, κατά, <i>w. acc.</i>
Indictment, γραφή, ἡς, ἡ.	Assembly, ἐκκλησία, <i>as, ἡ.</i>
Come off in safety, to be saved, σώζομαι.	Seek, ζητέω, ὦ.
Chiefly, μάλιστα.	That which is profitable to, τὸ συμφέρον, <i>w. dat.</i>
Through, by means of, διά, <i>w. acc.</i>	Carry on war with, πολεμέω, ὦ, <i>w. dat.</i>
Make an accusation, κατηγορέω, ὦ.	In a wretched manner, ἀθλίως.
Beyond, outside of, ἔξω, <i>w. gen.</i>	In a cowardly manner, κακῶς.
Make for one's self, make in one's defence, ποιεόμαι, οὔμαι.	Yet, nevertheless, ὅμως.
Argument, λόγος, ου, ό.	Privateer, ληστής, οὔ, ό.
Impeachment, εἰσαγγελία, <i>as, ἡ.</i>	Suffer, πάσχω.
Use, χράσμαι, ὦμαι.	Numberless, μυρίοι, <i>αι, α.</i>
Slander, βλασφημία, <i>as ἡ.</i>	Belong to, προσεῖναι, <i>w. dat.</i>
Suppose, ὑπολαμβάνω.	Just as if, ὥσπερ, <i>w. acc. & particip.</i>
Pass unnoticed, ἀγνοέομαι, οὔμαι.	Know, γινώσκω; be known, γινώσκομαι.
Something unavoidable, a necessity, ἀνάγκη, <i>ης, ἡ.</i>	Deed, thing done, πρᾶγμα, <i>ατος, τό.</i>
Come forward, πάρεμι (<i>παρά, εἶμι</i>).	Political act, πολίτευμα, <i>ατος, τό.</i>
	Useful, χρηστός, ἡ, όν.
	Commissioner, πρεσβύτης, <i>ου, ό; plur. πρέσβεις, εων, οί.</i>
	Entire, whole, ὅλος, <i>η, ον.</i>
	Month, μήν, μηνός, ό.

It is possible, is permitted,	Necesse est, ἀνάγκη, ης, ἡ; w.
ἔξεστι(ν), (ἐξ, εἰμί).	ἐστί(ν) expressed or understood.
Nay rather, μᾶλλον δέ.	Voluptas, ἡδονή, ης, ἡ.
Arrive at, ἀφικνέομαι, οὔμαι εἰς.	Domino, āre, ἄρχω.
Town, place, χωρίον, ου, τό.	Urbs, πόλις, εως, ἡ.
Maximus, μέγιστος, η, ου.	Expugno, āre, ἐκπολιορκέω, ὦ.
Virtus, ἀρετή, ης, ἡ.	Imperātor, ἄρχων, οντος, ό.
Omnis, πᾶς. πᾶσα, πᾶν.	Redeo, īre, ἀνέρχομαι (ἀνά, ἔρχομαι).
Jaceo, ēre, κείμει.	

Oral Exercise.

1. Ὕνους εἴσιθι, While it rains, or because it rains, walk in.

2. Γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου, Everything would be accomplished, if a god should contrive.

3. Δόξαντος τούτου, δοξάντων τούτων, δόξαντα ταῦτα, and δόξαν ταῦτα all occur in Attic Greek, and are rendered, *when this* (or *these things*) *seemed good* (or *were resolved upon*).

4. Οὕτως ἔχοντος, or ἔχόντων, If this is so, or since this is so.

5. Ἐξόν, when, if, though, or since it is permitted or possible; δέον, when (if, though, since) it is necessary; προσήκον, when (if, though, since) it is suitable; δυνατόν, when (if, though, since) it is possible; δοκοῦν, when (if, though, since) it seems good; δόξαν, when (if, though, since) it has seemed good; δεδογμένον, when (if, though, since) it has been determined; μέλον τινί, when (if, though, since) it concerns any one; μεταμέλον τινί, when (if, though, since) some one repents; εἰρημένον, when (if, though, since) it has been spoken; γενόμενον ἐπ' ἐμοί, when (if, though, since) it has been in my power; τυχόν, perhaps, possibly. If the principal verb is in a past tense, all these participles would be changed to the past, *when it was*, etc., *has been*, etc. They may also be preceded by ὥς,

as if, or ὥσπερ, *just as if*; ὡς δέον, on the ground that it is necessary; ὡς δεήσον, on the ground that it will be necessary.

To be Written.

1. When you, to whom it was an object to treat us ill, banded together and brought indictments against us, we came off in safety chiefly through the gods. 2. If they had not made any accusation beyond the indictment, neither would we make in our defence a single other argument. 3. If (those) to whom it was an object to treat them ill had not banded together and brought against them indictments and impeachments, they would not make in their defence a single other argument. 4. Since they have used all (manner of) accusations and slanders, and since they suppose that they will pass unnoticed, it is unavoidable for us to come forward and say a few things. 5. Although the other public men sat voiceless during those times in the assemblies, seeking that which was profitable to Philip, not that (which was profitable) to the city, we came forward and spoke. 6. But although the city carried on the war with Philip in a wretched and cowardly manner, yet by the war itself and the privateers he suffered numberless evils. 7. But although Philip suffered numberless evils by the war itself and the privateers, yet your generals carried on the war with him in a wretched and cowardly manner. 8. They tell what ought to belong to public men, just as if the public man were known by word, but not by his deeds and political acts. 9. This useful commissioner sat down in the city three entire months, though it was possible in ten days, nay rather in three or four, to arrive at the Hellespont and save the towns. 10. You sat during those times in the assembly voiceless, though it was permitted to you to come forward and speak. 11. Though it is not possible (particip.) to

know death, not even if it chance to be to the human being among the greatest of all blessings, men fear (it) as if it were among the greatest of evils. 12. *Maximas virtutes jacerē omnes necesse est voluptate dominante.* 15. *Urbe expugnata imperator rediit.*

LESSON XX.

THE PARTICIPLE (*continued*).

References.

GOOD., §§ 279, 280.

KÜH., § 310.

HAD., 796–799.

CURT., §§ 589–591.

HAD. EL., 545, 546, a, b, c.

CR., § 677.

KOCH., §§ 125–127.

Examples.

1. *Οὐκοῦν οὔτε τῆς ἐξ ἀρχῆς εἰρήνης ἡγεμὼν οὐδ' αἷτιος ὢν ἐγὼ φαίνομαι, οὔτε τῶν ἄλλων ὢν κατεψεύσατό μου οὐδὲν ἀληθὲς ὃν δείκνυται.* Wherefore I am plainly not a projector of the original peace, and not a cause (of it), nor does he show any of the other (allegations) which he has falsely made against me to be true.

2. *Πρῶτον μὲν, ὧ ἄνδρες Ἀθηναῖοι, τοῖς θεοῖς εὐχομαι πᾶσι καὶ πάσαις, ὅσῃν εὐνοίαν ἔχων ἐγὼ διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα.* In the first place, men of Athens, I pray all the gods and goddesses, that, as much good-will as I continually have both towards the city and towards you all, so much may be extended to me from you in this present contest.

3. *Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.* Well, you resemble a philosopher, young man, and you

utter things which are not ungraceful; but be assured that you are without sense, if you suppose that your valor would be superior to the power of the king.

4. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας. But Clearchus did not lead (the army) against the enemy; for he knew that the soldiers were both wearied out and were without food.

5. Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὐποτ' ἂν εὐδαιμονίσαιμι. For, first and chiefly, the oaths of the gods restrain us from being enemies to one another; and whoever is conscious of having neglected these, this man I would never count happy.

6. Ἀρταπάτας δέ, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπεδήσας ἀπὸ τοῦ ἵππου περιέπεσεν αὐτῷ. And Artapatas, when he saw that Cyrus had fallen, leaping down from his horse, fell upon him (lit. around him).

7. Κῦρος δ' ἐπεὶ ἦσθετο διαβιβηκότας, ἦσθη. And Cyrus, when he was aware that (they) had crossed over, was pleased.

8. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. This ditch the great king makes as a defence, when he ascertains that Cyrus is marching against him.

Vocabulary.

Plainly, <i>expressed by</i> φαίνομαι.	Well, ἀλλά, <i>introducing something new and unexpected may sometimes be thus rendered.</i>
<i>See Ex. 1.</i>	
Good-will, εὖνοια, <i>as, ἡ.</i>	Resemble, ἕοικα, <i>w. dat.</i>
As much as, τοσοῦτος, ὅσος.	Young man, νεανίσκος, <i>ου, ὁ.</i>
Continually, <i>expressed by</i> διατελῶ.	Utter, say, λέγω.
Am pleased, ἡδομαι	Ungraceful, ἀχάριστος, <i>ον.</i>
Falsely allege, καταψεύδομαι.	But, however, μέντοι.
True, ἀληθής, <i>ές.</i>	

Be assured, know, οἶδα in the imperat.	Ditch, τάφρος, ου, ἡ.
Without sense, ἀνόητος, ου.	Defence, ἔρμα, ατος, τό.
Wearied out, ἀπείρηκα (ἀπό, ἔρηκα).	Ascertain, πυνθάνομαι.
Without food, ἄσιτος, ου (a priv. σίτος, wheat).	Volūcris, ὄρνις, ιθος, ό, or ἡ.
Lead against, ἄγω ἐπί, w. acc.	Video, ὁράω, ὦ.
Am conscious, σύννοια ἐμαντῶ.	Fingo, ἔρε, πλάττω.
Neglect, παραμελέω, ὦ, w. gen.	Construo, ἔρε, πῆγνυμι.
Count happy, εὐδαιμονίζω.	Nidus, νεοττιά, ἄς, ἡ.
Oath, ὅρκος, ου, ό.	Sentio, αἰσθάνομαι.
Restrain, κωλύω.	Delabor in w. acc., ἐντυγχάνω w. dat.
Am aware, αἰσθάνομαι.	Medius, μέσος, η, ου.
	Hostis, πολέμιος, ου, ό.

Oral Exercise.

1. He is conscious of having neglected, *Σύννοιδεν ἑαυτῷ παρημεληκῶς, or παρημεληκότι.*

They are conscious of having neglected, *Συνίσασί σφισιν αὐτοῖς παρημεληκότες, or παρημεληκόσιν.*

He was conscious of knowing nothing, *Ἐαυτῷ συήδειν οὐδὲν ἐπιστάμενος, or ἐπισταμένῳ.*

2. *Φαίνομαι ὦν*, I am plainly (I appear being).

Δείκνυται ὦν, He shows (it) to be.

3. *Ἔχων διατελῶ*, I have continually (I continue having).

Ἔχοντες διατελοῦσιν, They have continually.

4. *Ἴσθι ὦν*, Know that you are.

Οὐδένα οἶδα μισοῦντα τοὺς ἐπαινοῦντας, I know that no one hates those who applaud (them).

5. *Μέμνησο ἄνθρωπος ὦν*, Remember that you are human.

Ἀνθρωπον ὄντα σαυτὸν ἀναμίνησκ' αἰεί, Always call to mind (remind yourself) that you are human.

Μέμνημαι τοῦτο σοῦ λέγοντος, I remember your saying this (or that you said this).

Ἐμμένητο εἰπών, He remembered saying (or remembered that he said).

6. Ἦισθοντο ἐαλωκυῖαν τὴν πόλιν, They were informed (or were aware) that the city had been taken.

To be Written.

1. They plainly have as much good-will towards us, as we continually have towards them. 2. We should have been pleased, if they had plainly had as much good-will towards us as we continually had towards them. 3. They neither show the indictments which they have brought against us, nor any of the things which they have falsely alleged against us to be true. 4. Well, you resemble philosophers, young men, and you plainly utter things which are not ungraceful, but be assured that you are without sense. 5. If you know that the soldiers are both wearied out and are without food, do not lead (them) against the enemy. 6. If they are conscious of having neglected the gods, I shall never count them happy. 7. They knew that their oaths restrained them from being enemies to one another. 8. They were pleased, when they saw that he had the position of a free boy, not that of a domestic. 9. They were aware that the soldiers were wearied out and were without food, when they led (particip.) them against the enemy. 10. They made a ditch as a defence, when they ascertained that the great king was marching against (them). 11. Be assured that you are without sense, if you suppose the king would march against us, after being aware that we have made this ditch as a defence. 12. If they had been conscious of having neglected the gods, I should never have counted them happy. 13. I am not conscious of having made any accusation beyond the indictment, although this man has used all (manner of) accusations and slanders. 14. Volūcres vidēmus fingere et construere nidos. 15. Sensit medios delapsus in hostes.

LESSON XXI.

THE PARTICIPLE (*continued*).

References.

GOOD., §§ 279, 280, 211.

HAD., 800 – 803.

HAD. EL., 546, d, e, 547, 519.

KOCH., §§ 125 – 128.

KÜHN., §§ 310, 260, (5).

CURT., §§ 590, 592, 595.

CR., §§ 677, 618, 658, a.

Examples.

1. *Εὖ γὰρ οἶδ' ὅτι, εἰ τοῦθ' οὕτως ἐτύγχανεν ἔχον, οὐκ ἂν αὐτὸν ἠκούομεν ἐν Ἐλατεῖᾳ ὄντα, ἀλλ' ἐπὶ τοῖς ἡμετέροις ὀρίοις.* For I know well that, if this happened to be thus, we should not hear of his being in Elatēa, but on our borders.

2. *Καὶ οὐκ αἰσχύνει τὸν αὐτὸν εἰς τε μαλακίαν σκώπτων καὶ τῆς Φιλίππου δυνάμεως ἀξιῶν ἓνα ὄντα κρείττω γενέσθαι;* And are you not ashamed to reproach (a man) for effeminacy, and to demand of the same man that he single handed (lit. being one) become superior to the power of Philip?

3. *Πῶς οὐκ ἀδικεῖς καὶ δεινὰ ποιεῖς τούτοις νῦν ἐγκαλῶν, ὧν τότε οὐκ εἶχες λέγειν βελτίω;* How do you not act unjustly, and do what is shocking, in now censuring those measures, than which at that time you were not able to propose any better?

4. *Ἐγὼ δὲ τοιαύτῃ συμβεβίωκα τύχῃ, καὶ πόλλ' ἂν ἔχων ἕτερόν τι εἰπεῖν περὶ αὐτῆς παραλείπω, φυλαττόμενος τὸ λυπησαί τινα ἐν οἷς σεμνύνομαι.* Now I have lived with such fortune, and though I might have many other things to say concerning it, I pass (them) by, guarding against offending any one in those things of which I am proud.

5. *Θαυμαστὸν γάρ, ἔφη, τί ποτε οἱ βουλόμενοι καθαρίζειν ἢ αὐλεῖν πειρῶνται ὥς συνεχέστατα ποιεῖν ὅ τι ἂν*

βούλονται δυνατόι γενέσθαι, ... πάντα ποιούντες καὶ ὑπομένοντες ὥς οὐκ ἂν ἄλλως ἀξιόλογοι γενόμενοι. For it is remarkable, said he, how those who wish to play the cithara or the flute attempt most assiduously to practise that in which they wish to become competent, ... doing and bearing all things believing that they could not otherwise become reputable.

6. Μάλιστα' ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων ἂ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμώης. You would be most highly esteemed, if you should plainly not do those things which you would censure in others, if they did (them), lit. doing (them).

7. Τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο. In his voice he clearly appeared to be weeping (but was not weeping).

Vocabulary.

Happen, τυγχάνω.

Border, ὄριον, ου, τό.

To reproach, σκώπτω.

Effeminacy, μαλακία, as, ἡ.

Demand, ἀξιόω, ὦ.

Superior to, κρείττων w. gen.

To censure, ἐγκαλέω, ὦ.

Better, βελτίων.

To propose, to mention, λέγω.

To be able, to have (the ability), ἔχω.

To act in a shocking manner, δεινὰ ποιέω, ὦ.

To pass by, trans., παραλείπω.

To guard against, φυλάττομαι w. acc.

To offend, cause pain to, λυπέω, ὦ, w. acc.

To be proud, σεμνύνομαι.

As if, on the ground that, believing that, ὥς.

Otherwise, in any other way, ἄλλως.

Reputable, ἀξιόλογος, ον.

Able, capable, competent, δυνατός, ἡ, ὄν.

Attempt, πειράομαι, ὦμαι.

Practise, do, ποιέω, ὦ.

Most assiduously, most constantly, ὥς συνεχέστατα.

Voice, φωνή. ἡς, ἡ.

Clearly, σαφῶς.

To weep, κλαίω.

Salvus, σῶς, σῶν.

Advenio, ἀφικνέομαι, οὔμαι.

Gaudeo, ἡδομαι (admits a variety of constructions; among others, rarely the acc. & particip., as in the Latin sentence 14).

Antiöchus, Ἀντίοχος, ον, ὁ.

Securus, ῥάθυμος, ον.

De, περί w. gen.

Romanus , Ῥωμαϊκός, ἡ, όν; Ro-	Transeo , διαβαίνω.
mani ; Ῥωμαῖοι, οἱ.	In w. acc. εἰς.
Tanquam , ὥς.	Asia , Ἀσία, ας, ἡ.

Oral Exercise.

1. *Μέμνησο εὖ ποιῆσαι τοὺς πολίτας*, Remember to do good to the citizens.

Μέμνησο εὖ ποιήσας τοὺς πολίτας, Remember that you have done favors to the citizens.

2. *Μέμνησο ἄνθρωπος ὢν*, Remember that you are human.

Μέμνησο ἀνὴρ ἀγαθὸς εἶναι, Remember to be a good man.

3. *Πλουτῶν φαίνεται*, He is manifestly rich.

Πλουτεῖν φαίνεται, He appears to be rich (but may not be).

4. *Οἶδε νικῶν*, He knows that he is victorious.

Οἶδε νικᾶν, He knows how to be victorious.

5. *Μέμνησο πλουτῶν τοὺς πένητας ὠφελεῖν*, Remember, if you are rich, to aid the poor.

6. *Ἔτυχε παρών*, He happened to be present; or, He was by chance present; or, He was just then present.

7. *Τὸ στράτευμα τρεφόμενον ἐλάνθανεν*, The army was secretly nourished (escaped notice in being nourished).

8. *Παῦσαι λέγων*, Cease speaking; or, Cease to speak.

Ἐπαυόμην ὑμᾶς οἰκτείρων, I ceased to pity you.

9. *Ἦδομαί σε ἰδών*, I am glad to see you.

Ἐπιχαίρω σε εὖ πράττοντα, I rejoice that you are prosperous.

10. *Ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς*, The deity often delights in making the small great, and the great small.

To be Written.

1. If this happens to be thus, you will not hear of his being in Elatēa, but upon our borders. 2. We heard that

those who fought in the naval battle at Salamis were victorious. 3. Are they not ashamed of reproaching us for effeminacy, and of demanding that we become superior to the power of Philip? 4. Is he not ashamed in now censuring those (measures), than which at that time he was not able to propose (any) better? 5. Do they not act in a shocking manner in now censuring these (measures), when it is permitted to propose better? 6. Though they might have many other things to say, they pass (them) by, guarding against offending any one in those things of which they are proud. 7. Though you may have many things to say, in praising yourself, pass (them) by, guarding against offending any one in those things of which you are proud. 8. They are not ashamed to praise themselves and to reproach others, as if they could not otherwise become reputable. 9. Let us attempt to practise most assiduously that in which we wish to become competent, believing that we could not otherwise become reputable. 10. You would plainly censure others, if they did (particip.) these things. 11. Men often plainly do those things which they would censure in others if they did (them). 12. In their voice they clearly appear to be weeping. 13. They clearly appear to be doing those things which they would censure in others, if they did (them). 14. *Salvum te advenisse gaudeo.* 15. *Antiochus securus erat de bello Romano, tanquam non transituris in Asiam Romanis.*

LESSON XXII.

VERBAL ADJECTIVES IN *τέος* AND *τέον*.

References.

GOOD., § 281.

HAD., 804 – 806.

HAD. EL., 548 – 550.

KOCH., § 94.

KÜH., §§ 284, 3, (12); 241, 3.

CURT., § 596.

CR., § 682.

Examples.

1. *Εἰ γὰρ ἦν ἅπασι πρόδηλα τὰ μέλλοντα γενήσεσθαι, καὶ προήδεσαν πάντες, καὶ σὺ προύλεγες, Αἰσχίνη, καὶ διεμαρτύρου βοῶν καὶ κεκραγῶς, ὃς οὐδ' ἐφθέγξω, οὐδ' οὕτως ἀποστατέον τῇ πόλει τούτων ἦν, εἴπερ δόξης ἢ προγόνων ἢ τοῦ μέλλοντος αἰῶνος εἶχε λόγον.* For if the things about to happen had been plain beforehand to all, and all had foreknown them, and you, Æschines, had foretold them, and had testified (to them) with shouting and screaming, (you) who did not utter a syllable, not even in that case, would it have been possible for the city to swerve from this line of policy (*τούτων*), if, indeed, she had any regard for reputation, or ancestors, or the coming time. (The imperf. here refers to past time, and *ἄν* is omitted in the apodosis; yet the apod., viewed only in connection with the condition following it, would stand without *ἄν*. See Gram. condit. sentences.)

2. *Ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστὶ διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων.* And whether we must cross any other river also, I know not; but certainly we know of the Euphrates, that it is impassable, if any enemies hinder (us).

3. *Ἄ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρακτέα, ταῦτα τοῖς δούλοις ἀπέειπον μὴ ποιεῖν.* They forbade the

slaves to do those things which they supposed ought to be done by the freemen.

4. Ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. For others have in abundance money and ships and horses, but we (have) brave allies, whom we must not abandon to the Athenians, nor must we wrangle in lawsuits and debates, if we ourselves also (as well as our allies) are not harmed in word (rather than in deed), but we must inflict punishment speedily and with all our might. (Understand ἡμᾶς with αὐτούς, as agent with the verbals here.)

5. Τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην μὲν διωκτέον καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. It is necessary that the one wishing to be happy pursue and cultivate sobriety, and avoid dissipation. (The agent τὸν βουλόμενον in the acc.)

6. Περὶ τῶν ὑμῖν πρακτέων ὕστερον βουλευέσεσθε. You will afterwards deliberate concerning those things which must be done by you.

Vocabulary.

Sswerve from, ἀφίσταμαι <i>w. gen.</i>	Utter a sound (or a syllable),
<i>Verb. adj.</i> ἀποστατέος.	φθέγγομαι.
Regard, λόγος, ου, ό.	Not even, οὐδέ.
Reputation, δόξα, ης, ή.	In that case, thus, οὕτως.
The coming time, ό μέλλον αἰών.	But certainly, δ' οὖν.
Foreknow, πρόοιδα.	Impassable, ἀδύνατος διαβῆναι.
The things about to happen,	Forbid, ἀπόφημι; <i>aor.</i> ἀπέϊπον.
τὰ μέλλοντα γενήσεσθαι.	Freeman, ἐλεύθερος, ου, ό.
Foretell, προλέγω.	Slave, δοῦλος, ου, ό.
Shout, βοάω, ώ.	To do, πράττω. <i>Verb. adj.</i> πρακ-
Scream, κράζω.	τέος, α, ου.

Deliver up , παραδίδωμι. <i>Verb. adj.</i> παραδοτέος, α, ον.	Sobriety , σωφροσύνη, ης, ἡ.
Ally , σύμμαχος; older Att. ξύμμα- χος, ου, ό.	Avold , φεύγω. <i>Verb. adj.</i> φευκ- τέος, α, ον.
Wrangle , διακρίνω. <i>Verb. adj.</i> δι- ακριτέος; α, ον.	Dissipation , ἀκολασία, ας, ἡ.
Lawsuit , δίκη, ης, ἡ.	Deliberate , βουλευόμαι.
Debate , λόγος, ου, ό.	Sapientia , σοφία, ας, ἡ.
Punish , τιμωρέω, ώ. <i>Verb. adj.</i> τι- μωρητέος, α, ον.	Ars , τέχνη, ης, ἡ.
Speedily , ἐν τάχει.	Vivo , βιώω, ώ.
With all one's might , παντὶ σθένει.	Puto , ἡγέομαι, οὔμαι. <i>Verb. adj.</i> ἡγητέος α, ον.
Pursue , διώκω. <i>Verb. adj.</i> διωκτέος, α, ον.	Lingua , γλῶττα, ης, ἡ.
Cultivate , ἀσκέω, ώ. <i>Verb. adj.</i> ἀσκητέος, α, ον.	Modēror , εὐθύνω. <i>Verb. adj.</i> εὐθυν- τέος, α, ον.
	Facio , πράττω. <i>Verb. adj.</i> ἵπρακ- τέος; ποιέω, ώ. <i>Verb. adj.</i> ποιη- τέος, α, ον.

Oral Exercise.

1. Ποταμός τις ἡμῖν ἐστὶ διαβατέος, or Ποταμόν τινα ἡμῖν ἐστὶ διαβατέον, or Ποταμόν τινα ἡμῖν ἐστὶ διαβατέα, We must cross a certain river.

2. Τὴν πόλιν ὠφελητέον ἡμῖν (or ἡμᾶς), or Τὴν πόλιν ὠφελητέα ἡμῖν (or ἡμᾶς), or Ἡ πόλις ὠφελητέα ἡμῖν (or ἡμᾶς), We must benefit the city.

NOTE. In all these forms ἐστὶν may be expressed.

3. Τοὺς συμμαχοὺς οὐ παραδοτέα (ἡμᾶς) τοῖς Ἀθηναίοις, We must not deliver up our allies to the Athenians.

4. Τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην ἀσκητέον, He who wishes to be happy must cultivate sobriety.

5. Τῶν βοσκημάτων ἐπιμελητέον (or ἐπιμελητέα) sc. ἡμῖν (or ἡμᾶς), or Τὰ βοσκήματα ἐπιμελητέα, sc. ἡμῖν (or ἡμᾶς) (ἐστὶν may also be expressed), We must pay attention to our cattle.

6. Οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ, A man is not to be honored before the truth.

7. *Τῷ ἀδικοῦντι δοτέον δίκην*, The unjust man must suffer punishment.

8. *Οἷστέον τὴν τύχην*, It is necessary to bear fortune.

9. *Τῷ νόμῳ πειστέον*, It is necessary to obey the law.

To be Written.

1. It is not possible for us to swerve from these things, if indeed we have any regard for reputation, or ancestors, or the coming time. 2. If we all had foreknown the things about to happen, and Æschines had foretold (them) with shouting and screaming, (Æschines,) who did not utter a syllable, not even in that case would it have been possible for us to swerve from this line of policy. 3. Whether we must cross many other rivers also, we know not; but certainly we know that we must cross the Euphrates. 4. They know that they must cross the Euphrates, a river (which is) impassable, if (any) enemies hinder. 5. We forbade the freemen to do these things, supposing (they) ought to be done by the slaves. 6. We must not deliver up our brave allies, nor wrangle in law-suits and debates. 7. We must punish the Athenians speedily and with all (our) might, if indeed we have any regard for reputation, or ancestors, or the coming time. 8. We must not wrangle in debates concerning those things which must be done by us. 9. We must punish speedily and with all our might those who are plainly the cause of these evils. 10. Those who wish to be happy must pursue and cultivate sobriety, and must avoid dissipation. 11. He said that those who wished to be happy must pursue and cultivate sobriety, and must avoid dissipation. 12. It is necessary that those who wish to be happy pursue and cultivate sobriety, and avoid dissipation. 13. Let us all deliberate concerning those things which are to be done by us. 14. *Sapientia ars vivendi putanda est*. 15. *Linguae moderandum est tibi*. 16. *Hoc mihi faciendum est*.

LESSON XXIII.

INTERROGATIVE SENTENCES.

References.

GOOD., § 282.

KŪH., § 344.

HAD., 824-831.

CURT., §§ 606-611.

HAD. EL., 564-568.

CR., §§ 564, 687.

KOCH., §§ 107, 110.

Examples.

1. *Τίνες οὖν ἦσαν οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, καὶ δι' οὓς ἅπαντ' ἀπώλετο;* What, therefore, were the words spoken at that time by this man, and through which all was lost?

2. *Τί δὲ μείζον ἔχοι τις ἂν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς ῥήτορος ἢ εἰ μὴ ταῦτ' αὖ φρονεῖ καὶ λέγει; σὺ τοίνυν οὗτος εὐρέθης, εἶτα σὺ φθέγγει καὶ βλέπειν εἰς τὰ τουτωνὶ πρόσωπα τολμᾷς; πότερ' οὐχ ἡγεί γιγνώσκειν αὐτοὺς ὅστις εἶ;* And what greater injustice could any one have to allege against an orator than that (lit. if) he does not think and speak the same things? You, therefore, were found (to be) such a man (lit. this man). After all this do you continue to declaim, and do you dare to look into the faces of these men? Don't you think they know who you are?

3. *Πότερον ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, δοκεῖ μισθωτὸς Αἰσχίνης ἢ ξένος εἶναι Ἀλεξάνδρου;* Men of Athens! does Æschines seem to you to be a guest or a hireling of Alexander? (I think we need to invert the order of *μισθωτός* and *ξένος* in translating, so as to convey the proper idea.)

4. *Καί μοι δεῦρο, ὦ Μέλητε, εἰπέ, Ἄλλο τι περὶ πολλοῦ ποιεῖ, ὅπως ὥς βέλτιστοι οἱ νεώτεροι ἔσονται;* And come, tell me, Melētus, do you not certainly make it of much importance, that the youth shall be as good as possible?

5. Μὴ αὐτὸν (sc. Ἀχιλλέα) οἶε φροντίσαι θανάτου καὶ κινδύνου ; You do not think, do you, that he regarded death and danger (or, Do you think that he regarded, etc.)?

6. Ἀπὸ γὰρ τούτων ἐξεταζομένων τίς τίνος αἰτιὸς ἐστι γενήσεται φανερόν. For from these things, when examined, it will become plain who is responsible (and) for what.

Vocabulary.

To be lost, ἀπόλλυμαι.

To speak, to utter, *perf.* εἶρηκα, εἶρημαι, & *pass. aor.* ἐρρήθην ; *referred to the present forms* λέγω, φημί, ἀγορεύω ; *aor. act.* ἔλεξα, *or* εἶπα, εἶπον.

To dare, τολμάω.

To look, βλέπω.

Face, πρόσωπον, *ον*, τό.

To think, to have in mind, φρονέω, ὦ, ἦσω.

Hireling, μισθωτός, οὖ, ὁ.

To make of much importance, *περὶ πολλοῦ ποιεῖσθαι*.

The youth, the younger men, οἱ νεώτεροι.

To examine, ἐξετάζω.

Plain, apparent, φανερός, ἅ, ὄν.

Responsible, αἰτιος, α, *ον*, *w. gen.*

An injustice, an unjust act, ἀδίκημα, ατος, τό.

Allege, speak of, εἰπεῖν.

Against, κατὰ *w. gen.*

An orator, ῥήτωρ, *or, in courteous language,* ἀνὴρ ῥήτωρ, ορος, ὁ.

Nonne? οὐ ;

Num? μή ;

Is... *qui, ὅστις.*

Generōsus, γενναῖος, α, *ον* ; *comp.* -ότερος ; *sup.* -ότατος.

Optimus, α, *um*, ἄριστος, η, *ον*.

Fauces, φάρυγξ, υγος, *later* υγγος, ἥ, *less freq.* ὁ.

Uro, καίω.

Sitis, δίψα, ης, ἡ.

Aureus, χρυσοῦς, ἡ, οὖν.

Poculum, ἔκπωμα, ατος, τό.

Quæro, ζητέω, ὦ, -ήσω.

Utrum...an, πότερον (*or* πότερα) ...ἤ.

Memini, μέμνημαι.

Parum, μικρόν.

Satis, ἀρκούντως.

Intelligo, νοέω, ὦ, -ήσω.

Sententiam muto, μεταβουλεύομαι.

Oral Exercise.

1. Λέγεται τι καινόν ; Is anything new reported ?
2. Ἄρα λέγεται τι καινόν ; Is (then) anything new reported ?

3. Ἡ λέγεται τι καινόν; Is (indeed) anything new reported?

4. Οὐ λέγεται τι καινόν; Is n't something new reported?

5. Μὴ λέγεται τι καινόν; There is not anything new reported, is there?

6. Τί καινὸν λέγεται; What new thing is reported?

7. Ἦρετο τί (or ὅ τι) καινὸν λέγοιτο, He inquired what new thing was reported.

8. Πότερον ταῦτα πάντα ποιῶν ἡδίκηει ἢ οὐ; Did he, in perpetrating all these things, act unjustly or not? (Implies an affirmative answer.)

9. Καὶ πότερον φανῆναί τινα τῶν Ἑλλήνων τὸν ταῦτα κωλύσοντα ποιεῖν αὐτὸν ἐχρῆν ἢ μή; And was it necessary that some one of the Greeks appear (as) the one to hinder him from doing these things or not? (Implies a negative answer, and uttered with bitter irony.)

10. Ἄλλο τι ἢ ἀδικοῦμεν; Are we not certainly acting unjustly?

11. Τί μαθὼν (or τί παθὼν) ἀδικεῖς τὴν πατρίδα; Why (emphatic) are you wronging your country? (Lit. Having learned what, having experienced what, etc.)

12. Ἔστιν ὅπου ἡγανάκτησας; Where (emphat.) did you express your indignation? (Lit. Is there a place where, etc.)

13. The learner cannot make himself too familiar with the common words, τί; what or why? διὰ τί; why? πότε; when? ποῦ; where? ποῖ; whither? πῇ; which way or how? πόθεν; whence? πῶς; how? πόσον; how much? πόσα; how many? ποῖον; ποῖα; what sort of? πηνίκα; at what (precise) time? πηλίκος; how old or how large?

14. Ἦρόμην τίς (τί, ποῖα, πῶς, πότε, or ὅστις, ὅ τι, ὁποῖα, ὅπως, ὁπότε) λέγοι. I asked who (what, what sort of things, how, when, he) spoke.

To be Written.

1. What words, through which all was lost, did this man then utter? 2. I asked him what sort of words were then uttered, through which all was lost. 3. Do you dare to look into the faces of these men, after uttering words (lit. having uttered) through which all was lost? 4. How do they not act unjustly and do what is shocking, if they do not think and speak the same things? 5. When these words were uttered by this man; did n't he think they knew who he was? 6. Did he seem to you to be a guest or a hireling* of Alexander, when he uttered those words by which all was lost? 7. Do you not certainly make it of much importance that the youth shall pursue and cultivate sobriety and avoid dissipation? 8. You do not think, do you, that any other river also must be crossed? 9. If these things had been examined, it would have become plain who was responsible (and) for what. 10. Do you think they know who we are, or not? 11. Do you think any one could have a greater injustice to allege against an orator than that (lit. if) he does not think and speak the same things? 12. They asked whether he seemed to be a guest or a hireling* of Alexander. 13. Nonne is generosissimus qui optimus? 14. Num tibi quum fauces urit sitis, aurea quæris pocula? (When thirst burns your throat for you, you do not . . . , do you?) 15. Utrum hoc tu parum meministi, an ego non satis intellexi, an mutasti sententiam?

* Observe the order in the Greek sentence.

LESSON XXIV.

NEGATIVES.

References.

GOOD., § 283, 1, 2.

HAD., 832 – 836.

HAD. EL., 569, 570.

KOCH, § 130, 1, 2, 3.

KÜH., §§ 259, 5 ; 318, 1, 2, 3.

CURT., §§ 612 – 616.

CR., § 686.

Examples.

1. *Καὶ εἰ μὴ** προεξανέστημεν μικρόν, οὐδ' ἀναλαβεῖν ἂν ἠδυνήθημεν. And, unless we had rallied a little beforehand, we should not have been able to recover.

2. *Ὁ δ' ὥς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ.* And when he had gone away, having incurred danger and having been dishonored, he considers how he shall never afterwards be (or, he plans that he may never afterwards be) in the power of his brother.

3. *Ἐοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι.* At any rate, I seem to be wiser than this man in this very thing, a certain small particular, that, what I do not know, I do not even think I know.

4. *Ὁ δὲ αὐτῷ λέγει · μὴ ποιήσης ταῦτα · † εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινες ἤδη σὲ αἰτιῶνται, ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα.* And he says to him, Don't do this : if you do, said he, you will have blame, since even now some persons already blame you, because the army does not quickly withdraw.

5. *Καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολε-*

μῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. And Socrates, suspecting that it would be some ground of accusation against him (Xenophon) on the part of the city, that he became a friend to Cyrus, because Cyrus seemed to co-operate zealously with the Lacedæmonians in the war against Athens, advises Xenophon, on going to Delphi, to consult the god concerning the expedition.

6. Ὡστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Accordingly I do not fear this, that I may not have anything to give (lit. what I may give) to each of my friends, if (our enterprise) turn out well, but that I have not (persons) enough to whom I may make presents.

For examples of *μή* in wishes, cf. Ln. X.; for *μή* in prohibitions and exhortations, cf. Ln. XI.

* Notice that *μή* is used in the protasis and *οὐ* in the apodosis of all conditional sentences.

† Note carefully the peculiar use of *εἰ δὲ μή*. Rendered affirmatively after a negative sentence; negatively, after an affirmative.

Vocabulary.

Unless, <i>εἰ μή</i> <i>w. indic. or optat.</i> , <i>ἐὰν μή</i> <i>w. subjunc.</i>	In the power of, dependent upon, <i>ἐπί</i> <i>w. dat.</i>
To rally beforehand, <i>προεξανίσταμαι</i> , <i>w. pf. plurf. & 2 aor. in the act. voice.</i>	At any rate, <i>γούν</i> . Statesman, <i>πολιτικός</i> , <i>οὗ, ὁ</i> . The most, the many, <i>οἱ πολλοί</i> .
To recover, <i>ἀναλαμβάνω</i> .	To suspect, <i>ὑποπτεύω</i> .
To go away, <i>ἀπέρχομαι</i> .	Some ground of accusation, <i>ὑπαίτιόν τι</i> .
To plan, <i>βουλεύομαι</i> .	Zealously, <i>προθύμως</i> .
Never, <i>οὔποτε</i> , <i>μήποτε</i> , <i>οὐδέποτε</i> , <i>μηδέποτε</i> ; never up to the present time, <i>οὐδεπώποτε</i> , <i>μηδεπώποτε</i> .	To co-operate with in a war against, <i>συμπολεμέω</i> , <i>ᾧ</i> <i>w. dat.</i> followed by <i>ἐπί</i> <i>w. acc.</i>
Afterwards, in the sense longer, <i>ἔτι</i> .	To turn out well, to succeed, <i>εὖ γίγνομαι</i> .

Enough, sufficient, ἱκανός, ἡ, όν.	Aut...aut, ἤ...ἤ.
Ne, μή.	Now, in a negative wish, or prohibition, μή.
Cedo, εἶκω, -ξω. w. dat.	
Malum, κακόν, οὐ, τό; δυστυχία,	Tento, are, πειράομαι, ὦμαι.
as, ἡ.	Perficio, ere, ἀποτελέω, ὦ.

Oral Exercise.

1. *Μὴ ταῦτα ποίει*, Don't continue to do this* (or, Don't be in the habit of doing this).

2. *Μὴ ταῦτα ποιήσης*, Don't do this.

3. *Μὴ ταῦτα ποιῶμεν*, Let us not continue to do this (or, Let us not be in the habit of doing this).

4. *Μὴ ταῦτα ποιήσωμεν*, Let us not do this.

5. *Μηδεὶς ὑμῶν ταῦτα ποιήσειεν*, May no one of you do this.

6. *Εἴθε μηδεὶς ὑμῶν ταῦτα ἐποίησεν!* O that no one of you had done this!

7. *Ἐβουλευέτο ὅπως ἂν μήποτε ἔτι εἴη ἐπὶ τῷ ἀδελφῷ*, He planned that he might never again be in the power of his brother.

8. *Μὴ γένοιτο*, May it not happen. *Μὴ θορυβήσητε*, Don't make a noise.

9. *Θεάσασθε, ὡς σαθρόν ἐστι πᾶν, ὃ τι ἂν μὴ δικαίως ᾖ πεπραγμένον*, Behold, how rotten is everything which has not been justly done.

10. *Πάντως οὕτως ἔχει, εἴαν τε οὐ φῆτε εἴαν τε φῆτε*, It is wholly thus, whether you deny or affirm it. (Notice here οὐ, after εἴαν, used to negative the single word φῆτε.)

11. *Δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ*, I fear that we may forget the way home.

12. *Μὴ ταῦτα ποιήσῃς· εἰ δὲ μή, αἰτίαν ἔξεις*, Don't do this; if you do, you will receive blame.

13. *Εἰ μὴ κάμοις, οὐκ ἂν εὐδαιμονοίης*, If you should not labor, you would not be happy.

14. "Ὅταν μὴ κάμνης, οὐκ εὐδαιμονεῖς, When you do not labor, you are not happy.

15. Μὴ ἐπιλαθώμεθα τούτων.

* ταῦτα is often better rendered simply *this* than by the clumsier phrase *these things*.

To be Written.

1. Unless they rally a little beforehand, they will not be able to recover. 2. Having gone away, they planned that they might never afterwards be in the power of the king. 3. At any rate, they seemed to be wiser than the statesmen in this, that, what they did not know, they did not even think they knew. 4. If you do not think you know what you do not know, you will be wiser than the most (of men). 5. Don't think you know what you do not know; if you do, you will manifestly not be (a) wise (man). 6. We suspected that it would be some ground of accusation against us on the part of the city that we became friends to Cyrus. 7. They suspected that it would be some ground of accusation against them on the part of the city, that they zealously co-operated with the Lacedæmonians in the war against Athens. 8. They did not fear that they might not have anything to give (lit. what they might give) to each of their friends, if (their enterprise) should turn out well, but that they might not have (friends) enough to whom they might make presents. 9. Do not fear that you would not have anything to give to each of your friends, if (your enterprise) should turn out well. 10.* If they had come off in safety and with success, they would not have suffered those things which I could wish they had never suffered. 11.* May not the gods sanction these things, but may they put even in these men some better mind and heart. 12. I fear that the gods may not put in these men a better mind and heart. 13. Ne cede malis. 14. Aut non tentaris aut perforce.

* Cf. Ln. X.

LESSON XXV.

NEGATIVES (*continued*).

References.

GOOD., § 283, 3, 4, 5, 6.

KÜH., § 318, 4-8.

HAD., 837-840.

CURT., §§ 617, 618.

HAD. EL., 571, 572, 574.

CR., § 686.

КОЧ., § 130, 4, 5, 13.

Examples.

1. *Ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ μηδεμίαν γραφὴν φυγεῖν. καὶ νῆ Δί' εὐδαιμόν γε, ἀλλὰ τί μᾶλλον ὁ πολλαῖς μὲν φυγών, μηδεπώποτε δ' ἐξελεγχθεὶς ἀδικῶν, ἐν ἐγκλήματι γίγνοιτ' ἂν διὰ τοῦτο δικαίως;* Yes, says he, but that which was honorable in Kephalus was the fact that he was never prosecuted. And, by Zeus! it was a lucky thing indeed. But why would he who has been often prosecuted, and never yet convicted of wrong-doing, fall under censure any the more justly on this account?

2. *Οὐ γὰρ ἂν μεταπείθειν ὑμᾶς ἐξήτει μὴ τοιαύτης οὔσης τῆς ὑπαρχούσης ὑπολήψεως περὶ ἐκατέρου.* For he would not seek to change your persuasion, if such were not the existing opinion concerning each of us two.

3. *Πολλάκις ἄρα εἰς φρονῶν μυρίων μὴ φρονούντων κρείττων ἐστὶ κατὰ τὸν σὸν λόγον.* Often, then, according to your argument, one man, if he reflects, is superior to ten thousand men, if they do not reflect.

4. *Τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις.* They wished not to abandon Coreyra to the Corinthians.

5. *Αἰγινῆταί τε φανέρως μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες* οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς.* And the Æginetans, going as envoys not openly,

but secretly, through fear of the Athenians, helped on the war not a little in conjunction with them (the Corinthians), declaring that they were not free according to the treaty.

6. Οὗτος γὰρ ἔδόκει πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. For this man seemed to have reported many such things truly already, both those things existing as existing, and those things not existing as not existing (i. e. if they did not exist, he reported truly the fact that they did not exist).

7. Ὁ μὴ δὲν ἀδικῶν οὐδενὸς δεῖται νόμον. He that does no injustice needs no law (i. e. if a man do no injustice, etc.).

8. Τὸ μὴ δίκαιον ἔργον οὐ λήθει θεούς. The unjust act does not escape (the) gods (i. e. if any act is unjust, it does not, etc.).

For examples of μὴ w. the infin. dependent on verbs which contain a negative idea, cf. Ln. XIV.

* Note here λέγω w. an infin. & neg. οὐ.

Vocabulary.

To be prosecuted, to be put on trial (as a law term), φεύγω, or, more fully, γραφὴν φεύγω.	To abandon , προῖμαι.
To convict , ἐξελέγχω, -ξω.	Corcyra , Κέρκυρα, as, ἡ.
Justly , δικάως.	To help on , ἐνάγω, -ξω.
On this account , διὰ τοῦτο.	Not a little , οὐχ ἥκιστα.
To fall under, come under , γίγνομαι ἐν w. dat.	Free, autonomous , αὐτόνομος, ον.
Censure , ἔγκλημα, ατος, τό.	To tell the truth, to report truly , ἀληθεύω, -εύσω.
Lucky, fortunate , εὐδαίμων, εὐ-δαιμον.	To be opposed to , ἐναντιόομαι, -οῦμαι.
To reflect, to think , φρονέω, ὦ, -ήσω.	Contrary to , παρά w. acc.
Opinion , ὑπόληψις, εως, ἡ.	To deny , καταρνέομαι, -οῦμαι.
To change one's opinion by persuasion , μεταπέιθω w. acc. of pers.	In the way of , ἐμποδών.
	To need, require , δέομαι w. gen.
	Pavor , φόβος, ου, ό.
	Capio , spoken of fear, ἐμπίπτω w. dat.
	Miles , στρατιώτης, ου, ό.

Ne, μή.**Mortiferus, a, um, καίριος, ία, ιον.****Vulnus, τραῦμα, ατος, τό.****Timeo, δέδοικα.****Ut, after the notion of fear, μή ού.****Labor, πόνος, ου, ό.****Sustineo, ἀνέχομαι (ἀνά, ἔχω) w.
acc.****Oral Exercise.**

1. *Νόμιζε μηδέν εἶναι τῶν ἀνθρωπίνων βέβαιον*, Consider that nothing in human affairs is sure.

2. *Σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, ἀλλὰ βοᾶν*, It was left for you, not to keep silence, but to cry aloud.

3. *Εἰ δεινὸν καλοῦσιν λέγειν τὸν τάληθῇ λέγοντα, ὁμολογοίην ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ*, If they call the man who speaks the truth eloquent (*δεινὸν λέγειν*), I, for my part, should acknowledge that I am an orator not after their sort.

4. *ἵνα μηδέν ἐπαχθὲς λέγω*, ... to say nothing offensive.

5. *Οὐ τὰ ῥήματα τὰς οἰκειότητας ἔφη βεβαιοῦν, ἀλλὰ τὸ ταυτὰ συμφέρειν*, Not the words spoken, said he, confirm alliances, but the fact that the same things are profitable to both (parties).

6. *Οὐκ ἔφασαν ἵεναι*, They refused to go.

7. *Θυδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ*, It is necessary that the one who is unfortunate never be disheartened.

8. *Ἦναντιώθην μηδέν ποιεῖν παρὰ τοὺς νόμους*, I was opposed to doing anything contrary to the laws.

9. *Οἱ μὴ εἰδότες*, Any who may not know. *Οἱ οὐκ εἰδότες*, Those who do not know.

10. *Οἱ μὴ ἀγαθοί*, Any who are not good. *Οἱ οὐκ ἀγαθοί*, Those who are not good.

11. *Ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται*, If any man has not been flogged, he is not educated.

12. *Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι*, He narrowly escaped being stoned to death.

13. *Μὴ γένοιτο*, May it not happen. (God forbid!)

14. *Οὐκ ἂν δύναιο, μὴ καμῶν, εὐδαιμονεῖν*, You could not be happy, if you have not been weary (or, if you have not had trouble).

To be Written.

1. The man who has been often prosecuted, and never convicted of wrong-doing, would not justly on this account any the more fall under censure. 2. It is a lucky thing indeed, if he has never yet been prosecuted, nor fallen under censure. 3. Ten thousand men, if they do not reflect, are not superior to one man, if he reflects. 4. If such were not the existing opinion concerning each of us two, I should seek by persuasion to change your opinion (or, I should seek to change your persuasion). 5. According to your argument, he would never be convicted of wrong-doing, even if he should be prosecuted. 6. They declared that they did not wish to abandon Corcyra to the Corinthians. 7. Wishing not to abandon Corcyra to the Corinthians, they helped on the war not a little. 8. In declaring that they were not free according to the treaty, they seemed to tell the truth. 9. O that he would report all things truly, both the things existing, as existing; and if things do not exist, as not existing! 10. They declared that they were opposed to doing anything contrary to the laws. 11. In denying that they have done these things, they speak the truth. 12. They deny that they are in the way of our being where we have long been hastening. 13. Those who do no injustice (i. e. if they do, etc.) need no law. 14. *Pavor ceperat milites, ne mortiferum esset vulnus.* 15. *Timeo ut has labores sustineas.*

LESSON XXVI.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

References.

GOOD., § 283, 7, 8.

KÜH., § 318, 6.

HAD., 843-848.

CURT., §§ 619-622.

HAD. EL., 573, 577, 578.

CR., § 686.

KOCH., § 130, 7-11.

Examples.

1. Οὐ τοίνυν ἐποίησας οὐδαμοῦ τοῦτο, οὐδ' ἤκουσέ σου ταύτην τὴν φωνὴν οὐδεὶς. You did not, therefore, do this anywhere, nor did any one hear from you this language.

2. Καὶ οὐδενὸς εἰπόντος ἐναντίον οὐδέν, οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θεβαίους. And when no one said anything in opposition, I did not say these things and fail to write a resolution, nor did I write a resolution and fail to go as envoy, nor did I go as envoy and fail to persuade the Thebans.

3. Ἀλλ' ὅτι γ' οὐχὶ δι' ἔνδειαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον. But that you certainly did not on account of want fail to give, is plain from these things. (The force of οὐχί extends to the whole clause introduced by ὅτι: οὐκ negatives only ἐπέδωκας.)

4. Οὐ γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δ', εἴπερ ἐξελέγξειν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο. For surely he cannot prosecute Ctesiphon on my account, and he would not have failed to indict me directly (lit. ἐμὲ....αὐτόν, *me myself*), if he supposed he would convict me. (The force of the first negative, οὐ, extends over both sentences, and united with οὐκ becomes equivalent to an affirmative, = *he would have indicted me directly, if*, etc.)

5. *Καὶ ταῦτά μοι πάντα πεποιήται, καὶ οὐδεὶς μήποθ' εὔρη, τὸ κατ' ἐμέ, οὐδὲν ἐλλειφθέν.* Both all these things have been done by me, and no one shall ever find anything, so far as depends on me, neglected.

6. *Καὶ δίκην οὐδεὶς οὐδεμίαν μὴ δῶ.* And no one certainly shall suffer any punishment.

7. *Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ ὑβρίζομένους ἀποθανεῖν;* And if we shall fall into the power of the king, what will prevent our dying insulted? (The infin. w. *μὴ οὐ* is rendered affirmatively after a negative expression, or question implying a negation.)

8. *Ὡστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξουν.* So that all were ashamed not to unite in helping zealously. (The infin. w. *μὴ οὐ* is rendered negatively after an expression denoting shame, fear, impossibility, and the like.)

Vocabulary.

Nowhere, οὐδαμοῦ, or sometimes οὐδαμῇ.	To neglect, ἐλλείπω, -ψω (ἐν, λείπω).
Language, voice, φωνή, ἥς, ἡ.	To prevent, to be in the way of, ἐμποδὼν εἶναι.
To hear from a person, ἀκούω w. gen.	To be insulted, ὑβρίζομαι.
To write a resolution, to propose a bill, γράφω, -ψω.	To fall into the power of, γίγνομαι ἐπὶ w. dat.
To go as envoy, πρεσβεύω, -εύσω.	Am ashamed, αἰσχύνομαι, or αἰσχύνη μοί ἐστιν.
On account of, διά w. acc.	To unite in helping zealously, συσπουδάξω, -σω.
Want, ἐνδεια, as, ἡ.	Fellowship, κοινωνία, as, ἡ.
To indict, γράφομαι, -ψομαι.	In no way, οὐδαμῶς.
So far as depends upon, τὸ κατὰ w. acc.	

Oral Exercise.

Negation repeated and strengthened.

1. Ἐγὼ δ' οὐδὲν οὐδαμοῦ, I had nothing to do with the affair anywhere (lit. I nothing nowhere).

2. Οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει, He

has no fellowship with any man, anywhere (*οὐδαμῇ*), in any way.

3. *Οὐδὲν γὰρ....οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὅπου οὐ τῶν σῶν τε καμῶν οὐκ ὅπως ἐγὼ κακῶν*, For there is nothing, either shameful or dishonorable, which I have not seen among your calamities and mine (*οὐ....οὐκ* repeated for emphasis).

*Two negatives equal to an affirmative.**

4. *Οὐδεὶς ἀδικῶν τίσιν οὐκ ἀποδώσει*, No one that acts unjustly will fail to pay the penalty (i. e. every one....will pay, etc.).

5. *Μὴ οὖν....ὧν ὑμᾶς οὗτος ἐξηπάτησε μὴ δότω δίκην*, Let him not, therefore, for those things in which he has deceived you, fail to suffer punishment (i. e. let him suffer, etc.).

6. *Τῶν ὁρώντων οὐδεὶς οὐκ ἔπασχέ τι τὴν ψυχὴν ὑπ' ἐκείνου*, No one of those beholding failed to be influenced somewhat in his heart by him (i. e. every one was influenced, etc.).

Μὴ οὐ w. the infin. after verbs of hindering, denying, etc., w. a negative rendered affirmatively.

7. *Ἐγὼ τοι οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ εἶναι σοφώτερον ἢ ἐμέ*, I do not dispute that you are wiser than I.

8. *Οὐ κωλυόμεθα μὴ οὐ μαθεῖν*, We are not hindered from learning.

9. *Μὴ παρῆς τὸ μὴ οὐ φράσαι*, Do not omit to say (it).

Μὴ οὐ w. the infin., after expressions of inability and of fear, rendered negatively.

10. *Οὐ δύναμαι μὴ οὐκ ἐπαινεῖν σε*, I am not able not to praise you (i. e. I cannot but praise you).

11. *Οὐδεὶς οἶόσθε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι*, No one is able, speaking otherwise, not to be ridiculous (i. e. no one....can avoid being ridiculous).

12. *Δέδοικα μὴ οὐ θεμιτὸν ᾗ*, I fear that it may not be lawful.

Οὐ μή, *w. the subjunc. or fut. indic., an emphatic negative.*

13. Οὐ μὴ ποιήσω, I certainly shall not do it.

14. Οὐ μὴ ποτε ἔξαρνος γένωμαι, I certainly shall never deny (it).

15. Οὐ μὴ σ' ἐγὼ περιόψομαι ἀπελθόντα, I certainly shall not look with indifference on your departure (on you having departed).

16. Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλείπω, I certainly shall not leave thee nor forsake thee.

17. Δίκην οὐδεὶς οὐδεμίαν μὴ δῶ, No one certainly shall suffer any punishment.

N. B. The above oral exercise requires, and will repay, more than ordinary attention.

* Not frequent. Oftenest found in the orators.

To be Written.

1. They never did this anywhere, nor was this language ever anywhere heard from any one of them. 2. If they had not done this anywhere, this language would not have been heard from anybody. 3. We did not say these things and fail to write a resolution, nor did we write a resolution and fail to go as envoys, nor did we go as envoys and fail to persuade the Thebans. 4. When they have said these things, and have gone as envoys, they certainly will not persuade the Thebans. 5. May we not on account of want fail to do these things. 6. In declaring that they did not on account of want fail to give, they spoke the truth. 7. They would not have failed to indict me directly, if they had supposed they would convict me. 8. No one shall ever say that anything, so far as depends on me, has been neglected; nor that any one through me has suffered any punishment. 9. Nothing would prevent our dying insulted, if we should fall into the power of the king. 10. He fears that we may not fall into the power of the king and (may not) die insulted. 11. Are you not all ashamed not to

unite in helping zealously? 12. All things must be done that we may not fall into the power of the king. 13. No one shall ever say that we are ashamed to unite in helping zealously. 14. May they not fail to suffer punishment, if they act unjustly. 15. Do not have any fellowship, anywhere, in any way, with any one of those who act unjustly.

LESSON XXVII.

SOME NEGATIVE PHRASES.

References.

GOOD., § 153, Note 4.

CURT., §§ 602, 622.

HAD., 817, a, 848.

CR., 559, c, 713.

HAD. EL., 558, 578.

KOCH, §§ 78, 5, Rem. 1; 131, 44,

KÜH., §§ 332, R. 12; 321, 3.

R. 2.

Examples.

1. *Εἰ γὰρ ταῦτα προεῖτο ἀκουσί, περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι, τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεως γε, μηδ' ἐμοῦ.* For if (the city) had abandoned without a struggle those things for which our ancestors endured every danger, who would not have scorned — *you*? For (let me) not (say) the city, nor myself.

2. *Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους.* But Apollodōrus even in the preceding time did not cease to shed tears; and then, at that time also, crying aloud, with weeping and violent expressions overcame every one of those present, except Socrates himself.

3. Τοῦτο τὸ ἔθος ὑμᾶς εἵθικεν, ἀφόβως τε καὶ μεγαλοπρεπῶς ἀποκρίνεσθαι, εἴαν τις τι ἔρηται,.... ἅτε καὶ αὐτὸς παρέχων αὐτὸν ἐρωτᾶν τῶν Ἑλλήνων τῷ βουλομένῳ ὅ τι ἂν τις βούληται, καὶ οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος. He has accustomed you to this habit, to reply boldly and grandly, if any one ask any question,.... because he himself also submits himself to any one of the Greeks who wishes, to ask whatever any one wishes, and replies to everybody.

4. Οὐκ ἦν τότε ταῦτα, ἀλλ' ἐπὶ τῇ ἀληθείᾳ, ἐγγὺς τῶν ἔργων, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἕκαστα ἐχόντων, πάντες ἐγίγνοντ' ἂν οἱ λόγοι. These things were not possible at that time; but the statements would all have been made in the face of the truth, when the events were near, while you still remembered (them) and had (them) severally all but in your hands.

5. Οὐ μόνον ὑπὲρ τῆς αὐτῶν πατρίδος, ἀλλὰ καὶ πάσης Ἑλλάδος.... ἤθελον ἀποθνήσκειν. They were willing to die, not only for their own fatherland, but also (for) all Hellas.

6. Καὶ οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. And not only Crito was quiet, but also his friends (were quiet).

7. Οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας (sc. τὰς ἡμέρας καὶ τὰς νύκτας). I think that not only any private man, but the great king himself would find these (days and nights) easily counted.

8. Ὁ ἵππος πίπτει εἰς γόνατα καὶ μικροῦ κακείνου ἐξετραχήλισεν· οὐ μὴν ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πῶς, καὶ ὁ ἵππος ἐξανέστη. The horse falls upon his knees and almost cast even him (Cyrus) over his head; nevertheless, Cyrus remained upon (him) in some way with difficulty, and the horse recovered (himself).

For the use of εἰ δὲ μή, see Ln. XXIV., Ex. 4.

Vocabulary.

Endure , ὑπομένω, ὦ.	All but , μόνον οὐ.
Every, every one , οὐδεὶς ὅστις οὐ	Hand , χεῖρ, χειρός, ἡ.
To fall into the power of , γίγνομαι ἐπὶ <i>w. dat.</i>	Not only...but also , οὐ μόνον... ἀλλὰ καί.
Philip , Φίλιππος, ου, ὁ.	In behalf of , ὑπέρ <i>w. gen.</i>
To cry aloud , ἀναβρυχάομαι, ὦμι.	To be willing , ἐθέλω.
To overcome, break down , κατακλάω, ἄσω.	A private man , ἰδιώτης, ου, ὁ.
Except , πλὴν, <i>more emphat.</i> πλὴν γε.	Easily counted , εὐαρίθμητος, ου.
To cease , παύομαι.	Horse , ἵππος, ου, ὁ.
To shed tears, to weep , δακρύω.	Horsemen , ἱππεύς, ἑως, ὁ.
To accustom , ἐθίζω, -ίσω <i>or</i> -ιῶ.	Fall , πίπτω.
Habit , ἔθος, ους, τό.	Knee , γόνυ, ατος, τό.
To reply , ἀποκρίνομαι.	To cast over the head , ἐκτραχηλίζω, -ίσω, <i>or</i> -ιῶ.
Boldly , ἀφόβως.	Nevertheless , οὐ μὴν ἀλλά.
Grandly , μεγαλοπρεπῶς.	To remain on , ἐπιμένω, ὦ.
To submit one's self , παρέχω <i>w. reflex. pron.</i>	With difficulty , μόλις, <i>adv.</i>
An event, a deed , ἔργον, ου, τό.	In some way , πῶς (<i>enclit.</i>).
Near , ἐγγύς.	Arms, armor , ὅπλα, ων, τά.
To remember , μέμνημαι.	To hold , ἔχω.
	Water , ὕδωρ, ατος, τό.
	To carry away, snatch away , ἀρπάζω, -σω.

Oral Exercise.

1. Οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἶην, I might be, so far as age is concerned, a father of every one of you all.

2. Οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται, He replies to every one.

3. Οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ' ἀποστρέφεισθαι, They affirmed that every one turned away in tears.

4. Οὐ λόγῳ μόνον κωλύειν ἀλλ' ἔργῳ καὶ ψηφίσματι, To hinder not by word only, but by deed and decree.

5. Οὐχ ὅτι ὁ Κρίτων.... ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, Not only Crito, but also his friends.

6. *Μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι τοὺς ἀπιστοῦντας*, Don't suppose that only God, but men also, do not love the faithless.

7. *Οὐχ ὅπως τὰ σκεύη....ἀλλὰ καὶ αἱ θύραι*, Not only the furniture....but also the doors.

8. *Οὐκ ὅπως τῶν ἑαυτοῦ τι ἐπέδωκεν, ἀλλὰ καὶ τῶν ὑμετέρων πολλὰ ὑφήρηται*, He has not only not given any of his own possessions, but has even taken away many of yours. (Note this usage: not only not....but even.)

9. *Οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σαυτὸν κατὰ τουτωνὲ πολιτεύει*, You not only have no gratitude towards them, but, having sold yourself, you act against these (citizens).

10. *Οὐ μόνον....οὐδὲ....οὐδὲ....ἀλλὰ καί*, Not only....not only....not only....but also. (Dem., De Cor., 93.)

11. *Μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσιν*, All but on their heads they carry (them) about.

12. *Ὅσον οὐ παρήν*, He was all but present (i. e. had almost arrived).

13. *Οὐκέτι*, no longer, *οὔπω*, not yet, *οὕτως*, in no manner.

14. *Σύ γε οὐδὲ ὁρῶν γινώσκεις οὐδὲ ἀκούων μέμνησαι*, You, at least, not even seeing, know; nor hearing, remember.

15. *Οὐκ ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν, εἰ δὲ μή, ἤρπαζεν ὁ ποταμός*, It was not possible (for them) to hold their arms in the water; but if they did, the river carried them away.

To be Written.

1. Our ancestors endured *every* danger that they might never fall into the power of Philip. 2. *Every one* of those present, crying aloud and weeping, was overcome, except Socrates himself. 3. If Apollodorus had not ceased shedding tears, he would have overcome *every one* of those

present. 4. He wishes to accustom *every one* of you to this habit, to reply boldly and grandly, if any one ask any question. 5. He will reply boldly and grandly to *every one* of you, if you ask him any question. 6. He submits himself to *every one* of the Greeks to ask whatever any one wishes, and replies to *every one* boldly and grandly. 7. The events at that time were near, you still remembered (them), and had them *all but* in your hands. 8. If they had not been willing to die, *not only* in behalf of their own fatherland, *but also* (for) all Hellas, *every one* of us would have incurred the danger of falling into the power of Philip. 9. *Not only* Crito was willing to die in behalf of Socrates, *but also* his friends (were willing, etc.). 10. I think that *not only* Crito would be willing to die in behalf of Socrates, *but also* his friends (would be willing). 11. *Not only* any private man, *but* the great king himself will find these days and nights easily counted. 12. The horses, falling upon their knees, almost cast the horsemen over their heads; *nevertheless*, they remained upon (the horses) in some way with difficulty. 13. Don't hold your arms in the water, *if you do* the river will carry them away. 14. The river almost carried their arms away; *nevertheless*, they held them in the water in some way with difficulty. 15. The river *not only* carried away their arms, *but also every one* of the soldiers themselves.

LESSON XXVIII.

PRINCIPAL USES OF ὥς, ὥσπερ, ὥστε.

Examples.

1. Τὸ μὲν γὰρ πέρας, ὥς ἂν ὁ δαίμων βουληθῇ, πάντων γίγνεται· ἡ δὲ προαίρεσις αὐτὴ τὴν τοῦ συμβούλου διάνοιαν δηλοῖ. μὴ δὲ τοῦτο ὥς ἀδίκημα ἐμὸν θῆς, εἰ κρατήσαι συνέβη Φιλίππῳ τῇ μάχῃ. For the end of all things comes about, as the deity has willed; but the plan itself makes plain the mind of the counsellor. Do not, then, set this down as an injustice of mine, if it happened to Philip to conquer in battle (ὥς comparative).

2. Ἀλλ' ὥς οὐχ ἅπαντα ὅσα ἐνὴν κατ' ἀνθρώπινον λογισμὸν εἰλόμην,.... ἢ ὥς οὐ καλὰ καὶ τῆς πόλεως ἄξια πράγματα ἐνεστησάμην καὶ ἀναγκαῖα, ταῦτά μοι δείξον, καὶ τότε ἤδη κατηγόρει μου. But that I did not choose all things which it was possible (to choose) according to human calculation,.... or, that I did not set on foot measures that were honorable, and worthy of the city, and necessary, show these things to me, and then at once accuse me (ὥς declarative).

3. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιέισθαι ὥς τάχιστα, ὥς μηκέτι δέη τοῦτον φυλάττεσθαι. I advise that this man be put out of the way as soon as possible, in order that it may no longer be necessary to guard ourselves against him. (The first ὥς comparative, the second final.)

4. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτός, εἰ δύνηται, ὥς μὴ διαβῇτε. And they bid (you) send a guard upon the bridge of the river Tigris, since Tissaphernes intends to destroy it in the night, if he can, so that you may not cross over. (The first ὥς causal, the second final.)

5. Ὡς δὲ πορευομένων ἐξεκύναιε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν. And when, as they were marching, a part of the line bent outward, that which was left began to run hastily (ὥς temporal).

6. Καὶ ἐνετύγχανον τάφροις καὶ ἀνλώσιν ὕδατος πλήρῃσιν, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν. And they fell in with ditches and canals full of water, so that they were not able to cross over without bridges (ὥς w. infin. denoting purpose or result; i. e. ὥς consecutive).

7. Ὡς περ αὐτοὶ οὐκ ἂν ἀξιῴσαιτε κακῶς ἀκούειν ὑπὸ τῶν ὑμετέρων παίδων, οὕτω μηδὲ τούτῳ ἐπιτρέπετε περὶ τοῦ πατρὸς βλασφημεῖν. Just as you yourselves would not think it proper to listen to evil remarks from your own children, so do not permit this man to speak ill of his father (ὥσπερ, intens. form of ὥς comparative).

8. Τὸ θεῖον τοιούτου καὶ τοσοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντ' ἀκούειν καὶ πανταχοῦ παρεῖναι. The divine (being) is of such a character and so great, that he at once sees all things and hears all things and is everywhere present. (ὥστε is followed either by the infinitive or by the indicative. With the infin. it usually, but not always, takes the negative μὴ; w. the indic. usually, not always, οὐ. The difference in meaning between the two negatives, also between the indic. and infin., is generally perceptible.)

Vocabulary.

End, termination, πέρας, ατος, τό.

To come about, to become, γίγνομαι.

The deity, ὁ δαίμων, ονος.

The divine (being), τὸ θεῖον, ου.

To will, to wish, βούλομαι.

Plan, scope, aim, purpose, προαίρεσις, εως, ἥ.

Mind, thought, διάνοια, ας, ἥ.

Counsellor, σύμβουλος, ου, ὁ.

To happen to a person, συμβαίνω w. dat.

To set on foot, ἐνίστημι.

A measure, deed, transaction, πρᾶγμα, ατος, τό.

Honorable, καλός, ἥ, ὄν.

To choose, αἰρέομαι, -οῦμαι.

Human, ἀνθρώπινος, η, ου.

Calculation, λογισμός, ου, ό.

To advise, συμβουλεύω, -σω.

To put out of the way, ἐκποδῶν
ποιεῖσθαι (*mid. or pass.*)

It is necessary, δεῖ.

To intend, διανοέομαι, οῦμαι.

To destroy, break down, λύω.

The line (of battle), φάλαγξ,
γος, ή.

To begin, ἄρχομαι.

To bend outward, ἐκκυμαίνω,
-ανῶ (ἐκ, κύμα, a wave).

The part left, τὸ ἐπιλειπόμενον.

To run hastily (*lit. to run with*
a running), δρόμῳ θεῖν.

A canal, αὐλῶν, ὠνος, ό.

Full of, πλήρης, ες, w. gen.

On foot, πεζῇ.

To construct, ζεύγνυμι, -ξω.

Just as, ὥσπερ.

To think proper, ἀξιόω, ὦ,
-ώσω.

To listen to evil remarks, κα-
κῶς ἀκούω.

From (*denoting the agent or doer*),
ὑπό w. gen.

Child, παῖς, παιδός, ό, or ή.

To permit, ἐπιτρέπω, -ψω.

To speak ill, βλασφημέω, ὦ, -ήσω.

There are those who, some
persons, ἔστιν οἱ; oftener in the
nom. εἰσὶν οἱ; but in the gen.
ἔστιν ὧν, of some; dat. ἔστιν
οἷς, to some; acc. ἐστὶν οὓς,
some, as obj. acc.

To deny, οὐ φημι.

At once, at the same time, ἄμα.

Ut, relat., ὥς; ut, final, ὥς.

Vinum, οἶνος, ου, ό.

Ætas, ηλικία, ας, ή.

Vetustas, παλαιότης, ητος, ή.

Coacesco, ὀξὺς γίγνομαι.

Edo (*infin. ēsse or edere*), ἐσθίω.

Oportet, δεῖ, or χρή.

Vivo, vivere, ζάω, f. usu. βιώσο-
μαι, aor. ἐβίων.

Oral Exercise.

1. ὥς relative (or comparative).

ὥς βούλει, as you wish; ὥς φίλος, as a friend; ὥς ἐμοὶ
δοκεῖ, or simply ὥς ἐμοί, as it seems to me; ὥς ἐμῇ δόξῃ,
in my opinion; ὥς γέροντι, in the judgment of an old man;
ὥς ἰδόντι, in the judgment of one looking on; ὥς πλήθει,
in the judgment of the multitude; ὥς γε ἐξαίφνης ἀκού-
σαντι, at least in the judgment of one who suddenly hears;
ὥς τάχιστα, most quickly, as quickly as possible; ὥς ἐπὶ
τὸ πολὺ, and a stronger expression, ὥς ἐπὶ τὸ πλείστον,
for the most part; ὥς ἀληθῶς, very truly; ὥς ἐτέρως, far
otherwise.

2. ὥς temporal.

ὥς ἡ τροπή ἐγένετο, when the rout commenced; ὥς τάχιστα ἕως ὑπέφαινε, as soon as dawn appeared.

3. ὥς causal.

ὥς διανοεῖται, since (because) he purposes.

4. ὥς final.

ὥς μὴ διαβῆτε, that you may not cross over.

5. ὥς declarative.

οὔποτε ἐρεῖ οὐδεὶς ὥς ἐγὼ προέδωκα ὑμᾶς, never shall any one say that I betrayed you.

6. ὥς with the infinitive.

ὥς εἰπεῖν, or oftener ὥς ἔπος εἰπεῖν, to speak frankly, to use this somewhat strong expression; ὥς συντόμως εἰπεῖν, ὥς ἐν βραχείᾳ εἰπεῖν, ὥς συνελόντι εἰπεῖν, to speak concisely, to speak briefly; ὥς γέ μοι δοκεῖν, as it seems to me.

7. ὥς with a participle.

ὥς αὐτὸν ἀποκτενῶν, as if to put him to death; ὥς οὕτως ἔχόντων, as though things were so.

8. ὥς before a preposition.

ὥς ἐπὶ Πισίδας, as if against Pisidians; ὥς ἐπὶ ναυμαχίαν, as if for a naval battle; ὥς παρ' ἐμοῦ, as if from me; so too ὥς πρὸς, ὥς εἰς, ὥς ἀπό, etc.

9. ὥς as a preposition, chiefly w. the names of persons, = πρὸς.

ὥς βασιλέα, to the king.

10. ὥς in exclamations.

ὥς σ' ἀτιμάζει πατήρ, how your father dishonors you! ὥς ἀστείος ὁ ἄνθρωπος, what a nice man! (lit. how nice the man!) ὥς ὑπερδέδοικά σου, how I fear for you!

11. ὥς with numerals.

ὥς δισχίλιοι, about two thousand; ὥς πέντε μάλιστα, about five at most.

12. ὥς in some elliptical phrases.

ὥς ἕκαστος, ἕκαστοι, each separately; ὥς τί, as if what?
i. e. to what end?

13. ὥς with the infinitive, in the sense of ὥστε, denoting purpose or result.

ὥς μὴ δύνασθαι, so that (they) were not able; ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ, so that the water might not touch the hay.

To be Written.

1. He said that the end of all things came about as the deity has willed, but that the plan itself made plain the mind of the counsellor. 2. If it should happen to Philip to conquer in battle and you should set this down as an injustice of mine, you would yourself act unjustly. 3. Do not accuse us, unless you are able to show that we did not set on foot measures that were honorable, and worthy of the city, and necessary. 4. That we do not choose all things which it is possible (to choose) according to human calculation, these things you will never be able to show. 5. He said he should advise that this man be put out of the way as soon as possible, in order that it might no longer be necessary for us to guard ourselves against him. 6. They said that he intended to destroy the bridge by night, if he could, in order that we might not cross over. 7. Since they intend to destroy the bridge by night, if they can, in order that we may not cross over, we will send a guard upon it. 8. And when a part of the line began to bend outward, as they were marching, that part which was left ran hastily. 9. If they fall in with canals full of water, so that they cannot cross over on foot, they will construct bridges, in order that they may be able (to cross over). 10. Just as you yourselves do not think it proper to listen to evil remarks from your own children, so you did not permit this man to speak ill of his father.

11. There are those who deny that the divine (being) is of such a character and so great that he at once sees all things and hears all things and is everywhere present. 12. Do not permit this man to speak ill of the divine (being), if you suppose he is of such a character and so great that he at once sees all things and hears all things and is everywhere present. 13. Socrates said the divine (being) was of such a character and so great as at once to see all things and hear all things and to be everywhere present. 14. Ut non omne vinum, sic non omnis ætas vetustate coacescit. 15. Esse oportet ut vivas, non vivere ut edas.

LESSON XXIX.

THE PRINCIPAL ILLATIVE CONJUNCTIONS.

Examples.

1. Ἄρ' οὖν οὐδ' ἔλεγεν, ὥσπερ οὐδ' ἔγραφεν, ἥνίκα ἐργάσασθαι τι δέοι κακόν; οὐ μὲν οὖν ἦν εἰπεῖν ἑτέρῳ. Did he, then, fail to speak (just as he did fail to write a resolution), at a time when it was needful to do some mischief? It was not possible, indeed, for another to speak (i. e. Æschines occupied all the time). (The first οὖν illative, the second confirmative.)

2. Τὰ μὲν οὖν κατηγορημένα πολλὰ καὶ δεινά, καὶ περὶ ὧν ἐνίων μεγάλας καὶ τὰς ἐσχάτας οἱ νόμοι διδῶσι τιμωρίας. Now surely those things alleged (against me) are many and serious; and for some of them the laws prescribe great, even the extreme, penalties (οὖν continuative).

3. Οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην. He surely could not escape that which is fated.

4. Οὐκοῦν μέχρι τῶν χρόνων ἐκείνων, ἐν οἷς ταῦτ' ἐπράχθη, πάντας ἀνωμολόγηται τοὺς χρόνους τὰ ἄριστα

πράττειν τῇ πόλει. Wherefore, up to those times in which these things were done, during all the time (lit. all the times) I am acknowledged to have done what was best for the city (lit. I have been acknowledged to be doing, etc.).

5. *Εἰ τοίνυν τις ἔροιτο ὄντιν οὖν τίσι τὰ πλεῖστα Φίλιππος ὧν κατέπραξε διφκήσατο, πάντες ἂν εἴποιεν τῷ στρατοπέδῳ καὶ τῷ διδόναι καὶ διαφθείρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὔθ' ἡγεμὼν ἦν ἐγὼ, ὥστε οὐδ' ὁ λόγος τῶν κατὰ ταῦτα πραχθέντων πρὸς ἐμέ.* If, therefore, any one should ask any man whatsoever by what means Philip achieved the most of his successes (lit. accomplished the most of those things in which he succeeded), all would say, by his army and by bribing and corrupting those at the head of affairs. Now I was not master nor leader of the military forces; wherefore the account respecting those things accomplished by these means is not (to be presented) to me.

6. *Διόπερ ῥᾶόν ἐστι καὶ ἀσφαλέστερον αἰὲν τοῖς ἐχθροῖς ὑπηρετοῦντα μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἐλόμενον τάξιν πολιτεύεσθαι.* Wherefore, it is always easier and safer to receive pay in the service of our enemies than to discharge the duties of a citizen, having chosen one's position in your defence.

7. *Ἄλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ κακύνει βελτίους ποιοῦσιν ἅπαντες; Κακύνει. Πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω.* But then, Melētus, those who are in the assembly, the ecclesiasts, do not corrupt the younger (citizens), do they? Do they also all make them better? They also (make them better). Accordingly, all the Athenians, as it seems, make them honorable and good except me, but I alone corrupt them.

Vocabulary.

- When, at the exact time when,** ἡνίκα.
- Therefore,** οὖν (*postpos.*).
- Indeed,** μὲν οὖν (*postpos.*); μὲν before οὖν = μήν.
- To do, perform, perpetrate,** ἐργάζομαι.
- Mischief, harm, evil,** κακόν, οὗ, τό.
- To speak, λέγω.** Often in the aor. εἶπον.
- Now, as continuative particle,** οὖν.
- Prescribe, give (in speaking of law and penalty),** δίδωμι.
- Extreme, ἔσχατος, η. ον.**
- Penalty, punishment, τιμωρία, as, ἡ.**
- To allege (something against a person),** κατηγορέω, ὦ.
- Even if, καὶ εἰ.**
- Fated, πεπρωμένος, η, ον.** The verb is defective & in most forms only Epic.
- To acknowledge, ἀνομολογέω, ὦ, -ήσω.**
- To achieve, to organize, διοικέω, ὦ, -ήσω (διά, οἰκέω).**
- Successes, things in which one succeeds, ἀκαταπράττει τις.**
- To corrupt, διαφθείρω.**
- At the head of, ἐπὶ w. gen.**
- Affairs, πράγματα, τά.**
- To bribe, δίδωμι, in some connections.**
- To receive pay, μισθαρνέω, ὦ, ἡσω.**
- In the service of, serving, particip. of ὑπηρετέω, ὦ.**
- An enemy, ἐχθρός, οὗ, ὁ; an enemy (in war), πολέμιος, ου, ὁ.**
- Easy, ῥάδιος, α, ον; comp. ῥάων; sup. ῥᾶστος.**
- Safe, ἀσφαλής, ἐς; comp. -έστερος; sup. -έστατος.**
- A position, τάξις, εως, ἡ.**
- It seems, ἔοικε(ν), perf. as pres.; pluperf. ἐόκειν as imperf.**
- Better, βελτίων, ον, comp. of ἀγαθός.**
- Except, πλὴν w. gen.**
- Socrates, Σωκράτης, ους, ὁ.**
- NOTE. In selecting the proper illative conjunc. for the English *wherefore, therefore, accordingly, etc.*, study carefully the examples.
- Satisfacio, ἀρέσκω w. dat.**
- Sed, ἀλλά.**
- Quot...tot, ὅσοι, αι, α,...τοσοῦτοι, τοσαῦται, τοσαῦτα.**
- Homo, ἄνθρωπος.**
- Sententia, γνώμη, ης, ἡ.**
- Fallor, ἐξαπατάομαι, ὦμαι; falli, ἐξαπατηθῆναι.**
- Possum, δύναμαι.**
- Servus, δοῦλος, ου, ὁ.**
- Sepelio, θάπτω.**

Oral Exercise.

Principal uses of οὖν.

1. Confirmative; in the phrases, *πάννυ μὲν οὖν, οὐ μὲν οὖν, ἀλλ' οὖν, γὰρ οὖν, δ' οὖν*, and in some combinations after other particles.

Δεῖ γὰρ οὖν, for it is certainly necessary; *καὶ γὰρ οὖν πρέπει*, for it is certainly becoming; *μέλλω γὰρ οὖν ἅττα ὑμῖν εἰπεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθαι*, for I am certainly about to say to you some other things also, at which you will perhaps cry out; *πάντα μὲν οὖν ποιεῖν ἐπίστανται*, they know how to do all things certainly; *τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν*, but certain (it is that) Cyrus then gave to the army pay in full for four months.

2. Illative, the most frequent use.

Ταύτης οὖν ἔνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, wherefore, on account of this pass, Cyrus sent for the ships; * *καὶ γὰρ οὖν ἐπίστευον αὐτῷ αἱ πόλεις*, accordingly, the cities trusted him.

3. Continuative.

Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, now Cyrus thus died; *Κλέαρχος μὲν οὖν τοσαῦτα εἶπεν*, now Clearchus spoke such things; *εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίοιτε*, if now, as I was saying, you should acquit me on these conditions.

NOTE. It is sometimes difficult to decide whether it is preferable to regard *οὖν* as intensive, illative, or continuative. Cf. *καὶ γὰρ οὖν*, 1 & 2.

4. With relatives, to strengthen and generalize the idea.

Εἰ τοίνυν τις ἔροιτο ὅντινου ὦν, if, therefore, one should ask any man whatsoever (*quemcunque*); *ὅπως οὖν*, or *ὅπως οὖν*, or *ὅπως οὖν*, in any manner whatever.

5. *Οὐκοῦν*.

Οὐκοῦν διδάσκωμεν αὐτόν, ἀλλὰ μὴ λοιδορῶμεν, wherefore, let us teach him, but not reproach (him).

6. *Οὐκουν.*

Οὐκουν ἐπείξῃ δεσμὰ τῷδε περιβαλεῖν; will you not hasten to cast bands around this one? *οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει*; will you not at length speak, then, being dismissed, go away?

Uses of ἄρα.

1. Confirmative.

Καὶ εἰκότως ἄρα (τὰ ἱερὰ) οὐκ ἐγίγνετο, and with reason certainly (the sacrifices) did not become (favorable).

2. Illative.

Πάντες ἄρα Ἀθηναῖοι καλοὺς καγαθοὺς ποιοῦσι πλὴν ἐμοῦ, accordingly, all Athenians, except me, make them honorable and good.

3. *Εἰ ἄρα, ἣν ἄρα*, if perchance.*Uses of νύν, a weakened form of νῦν.*

1. Time, *now*. 2. Illative and continuative, *then, thereupon, therefore*. 3. Intensive, *φέρει νυν*, come now; *τίς νυν*, who now? Frequent in Homer. The strengthened form *τοίνυν*, post-Homeric, is very frequent in later writers.

τοίγαρ, τοιγάρτοι, τοιγαροῦν, and *ὥστε* are also used as illative conjunctions.

* When the particles *καὶ γὰρ οὖν* begin a sentence, each particle retains its proper force (*and, for, therefore*), and the sentence thus introduced sustains to the preceding a copulative, causal, and illative relation, all at once. We cannot easily render them all into English, and hence only render that one the meaning of which seems to us most important in the connection. The same principle will apply to *τοιγαροῦν, τοίγαρ, τοιγάρτοι, καὶ γάρ*, etc.

To be Written.

1. When therefore, it is necessary to do some mischief (by speaking), it is not possible indeed for another to speak. 2. If, therefore, it is necessary to do some mischief (by speaking), it will not be possible indeed for another to speak. 3. Now the laws prescribed great, even

the extreme penalties for many of those things alleged. 4. Now, even if the laws had prescribed great, even the extreme penalties, he would have spoken when it was necessary to do some mischief (by speaking). 5. He surely will not escape the penalties that are fated, if he does any mischief. 6. Wherefore, up to those times, it was acknowledged that all things which were best for the city had been done. 7. If, therefore, you should ask any man whatsoever, by what (means) they achieved the most of their successes, he would say by corrupting those at the head of affairs. 8. If, therefore, we had asked any man whatsoever by what means the enemy achieved the most of their successes, all would have said, by bribing and corrupting those at the head of affairs. 9. Wherefore, he always received pay in the service of our enemies, supposing it was easier and safer than to choose his position in your defence. 10. Wherefore, do not suppose it is easier and safer to receive pay in the service of our enemies, than to choose your position in behalf of the city. 11. Wherefore, do not choose your position in behalf of our enemies, since it is (gen. abs.) easier and safer to serve the city. 12. Accordingly, all the Athenians, as it seemed, made the youth better, except Socrates, but he alone corrupted them. 13. Accordingly, you would not be able to persuade any man whatsoever that we corrupted the youth. 14. *Mihi non satisfacit. Sed quot homines tot sententiæ; falli igitur possumus.* 15. *Itaque a servis sepultus est.*

LESSON XXX.

THE PRINCIPAL INTENSIVE PARTICLES.

δή, δῆθεν, δῆπου, δῆτα, γέ, γοῦν, πέρ, μήν.

Examples.

1. Ὁ δ' οὖν Τισσαφέρνης ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει,* εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει* βασιλεῖ, καὶ ὁμοῦ δὴ † πάλιν συνταξάμενοι ἐπορεύοντο. And now Tisaphernes, when being worsted he withdrew, did not again turn back, but on arriving in the camp of the Greeks there fell in with the king, and now again drawing up their lines together they proceeded in company (δή denoting time).

2. Οἱ τῶν βασιλέων οἰνοχόοι, ἐπειδὰν διδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάθῳ εἰς τὴν ἀριστερὰν χεῖρα ἐγχεάμενοι καταρροφούσι, τοῦ δὴ, εἰ φάρμακα ἐγχείοιεν, μὴ λυσιτελεῖν αὐτοῖς. The cupbearers of the kings, when they offer the bowl, drawing from it with the cyathus, pouring it into the left hand, swallow down (what they have thus drawn out), in order no doubt that it might not profit them, if they should pour in poison (into the bowl). (δή used to call attention to a particular statement and emphasize it.)

3. Τοῦτο δὲ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα κτέ. This pollution, I say, the Lacedæmonians exhorted (them) to drive out, primarily, forsooth, avenging the gods, but knowing that Pericles, the son of Xanthippus, was implicated in it on the mother's side, etc. (δή resumptive, taking up a statement after a digression.)

4. Ἐλεγόν τινες ὅτι κατίδοιεν στρατεύμα· ἐδόκει δὲ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν. Some said

that they descried an army; accordingly it seemed to the generals to be unsafe to encamp apart. (δὴ illative.)

5. Καὶ γὰρ οὖν ‡ πλείστοι δὲ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι. Accordingly, very many persons desired to commit to him more than to any other one man of those in our time both treasures and cities and their own bodies (lit. to him, one man at least, of those in our time). (δὴ emphasizes the superlative; γέ restricts the statement to ἐνὶ ἀνδρί and emphasizes these words.)

6. ὦ Σώκρατες, ἐγὼ μὲν ᾧμην τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρῆναι γίγνεσθαι, σὺ δέ μοι δοκεῖς τὰναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἷς δούλος ὑπὸ δεσπότη διαιτῶμενος μένειεν. O Socrates! I supposed that those pursuing philosophy ought to become more fortunate; but you seem to me to have acquired from philosophy the opposite (of prosperity); at least, you live in such a way as not even a slave subsisting under a master would stay (with him).

7. Ἀλλὰ μὲν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὲ ὑπνρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. But further, if any one served him well in any appointed task (lit. served him well, having appointed or enjoined anything), he never left the devotion of any one unrewarded. Accordingly, Cyrus was said to have for every enterprise the very best coadjutors (lit. there were said to arise to Cyrus, etc.). (μὲν introduces a new and emphatic statement; γέ imparts emphasis to τις and is best rendered by emphasizing the Eng. *any one*; δὴ often emphasizes a single word, as here κράτιστοι.)

* ἀναστρέφει and συντηγχνάνει are historic present, and are better rendered here by the past.

† According to Curtius (Grundzüge, p. 560., δὴ, Lat. *jam*, German *ja*, Eng. *yea*, *yes*, are from the same original stem: δὴ sustains to ἤδη the same relation *as μὲν to ἦ μὲν.

‡ See note, Ln. XXIX., Oral Exercise, p. 120.

Vocabulary.

- To be worsted**, μείον ἔχειν.
To withdraw, ἀπαλλάττομαι.
Now again, δὴ (*postpos.*) πάλιν.
To fall in with, συντυγχάνω *w. dat.*
In company, together, ὁμοῦ.
Cupbearer, οἰνοχόος, οὐ, ὁ.
To draw, ἀρύω & ἀρύτω (*f. ἀρύσω, doubtful*), aor. ἤρυσσα, (*pf. ἤρυκα, doubtful*).
A bowl, drinking-bowl, φιάλη, ης, ἡ.
Cyathus, κύαθος, οὐ, ὁ, *a cup for dipping or drawing from the κρατήρ (mixer), or from the drinking-bowl.*
To pour in, ἐγχέω, *f. like the pres., also ἐγχεῶ, aor. ἐνέχσα; mid. ἐνεχέαμην.*
Left, as op. to right, ἀριστερός, ἄ, ὄν.
To swallow down, καταρροφέω, ὦ, -ήσω.
In order that, τοῦ *w. infin.*
No doubt, δῆ.
To profit, λυσιτελέω, ὦ, -ήσω.
Poison, φάρμακον, οὐ, τό; *often plur. φάρμακα, drugs.*
Pollution, ἄγος, οὐς, τό.
I say, δῆ (*resumptive*).
To drive out, ἐλαύνω.
To avenge, τιμωρέω, ὦ, -ήσω.
Primarily, πρῶτον.
- Forsooth**, δῆθεν.
Pericles, Περικλῆς, εἰς, ὁ.
To be involved in, προσέχομαι *w. dat.*
On the side of, κατὰ *w. acc.*
To commit, προίημι.
Accordingly, used in this lesson to render δῆ, & also καὶ γὰρ οὖν; in a former lesson ἄρα.
Those in our time, our contemporaries, οἱ ἐφ' ἡμῶν.
Treasures, χρήματα, ἄτων, τά.
Body, σῶμα, ατος, τό.
Those who are pursuing philosophy, οἱ φιλοσοφοῦντες.
Ought, χρῆ, *in that form which the construction requires.*
Fortunate, εὐδαίμων, οὐ; *comp. -έστερος, sup. -έστατος.*
In such a way that, οὕτως ὥς.
But further, ἀλλὰ μῆν.
To leave, allow, suffer, εἰάω, εἰῶ, -άσω.
Devotion, readiness to serve a person, προθυμία, ας, ἡ.
Unrewarded, ἀχάριστος, οὐ.
Sed nimirum, ἀλλ' οὖν, ἀλλὰ δῆ, ἀλλὰ δῆτα.
Major, μείζων, οὐ.
Quidam, τίς γε.
Quam, ἥ.
Opinor, οἶομαι.

Oral Exercise.

1. Uses of δῆ.

(1.) Time, nearly = ἤδη.

Ὁ πατήρ καὶ ἡ μήτηρ πάλαι δὴ ἐτετελευτήκεσαν, his father and mother were *already* long ago dead; τὰ νῦν δὴ γεγενημένα, those things which have *just* now (now *already*) taken place; ἐπεὶ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ τὸν λόφον οἱ ἵππεῖς, when the Greeks were proceeding there also, the horsemen *at once* leave the hill; λέγε δῆ, speak *now*; ἄγε δὴ εἰπέ, come *now*, speak; ἔχε δῆ, hold *now*! wait *now*!

(2.) δῆ intensive. Often placed after a word to emphasize that single word. Several expressions above given might come under this head.

Οὕχ οὕτως ἔχει; ἔχει δῆ, is it not so? it is so, indeed; οὕτως δῆ, just so; τί δῆ, what now? or, precisely what? ποῦ δῆ, just where? μέγιστος δῆ, the very greatest; πλείστοι δῆ, the very most; ὅς δῆ, the particular one who; καὶ δὴ καί, and in particular also; εἰ δῆ, if indeed.

(3.) δῆ continuative and illative.

Οὗτος μὲν δὴ τοιαῦτα εἶπεν, this man accordingly spoke thus; ἐρώτα· ἐρωτῶ δῆ, ask! I ask then.

2. δῆθεν, forsooth, a strengthened form of δῆ, used chiefly in irony.

Οὐκ ἐπὶ κωλύμῃ ἀλλὰ παραινέσει δῆθεν, not to interpose any obstacle, but to offer advice, forsooth.

3. δήπου, and a stronger form, δήπουθεν, are also used ironically, and in statements admitting no doubt.

Ἴστε δήπου, ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, you know, doubtless, where (lit. whence) the sun rises and where it sets; ὅταν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἵπποκενταύρου δήπουθεν διαπράξομαι, when I am mounted on the horse, I shall perform the deeds of the hippocentaur no doubt.

4. *δῆτα* a strengthened form of *δή*.

Οὐδαμῶς ἄρα δεῖ ἀδικεῖν; *οὐ δῆτα*, it is not, then, by any means necessary to do wrong, is it? No, certainly! *Μὴ δῆτ'*, ὦ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, may no one of you surely, O all ye gods, sanction these things!

5. *γέ* (enclit. and postpos.) is intensive and restrictive, at least, indeed, even.

Ἔγωγε, I at least, I for my part; *χαλεπόν γέ σε ἐλέγξει*, ὦ Σώκρατες, it is hard, indeed, to refute you, Socrates!

6. *γούν* (*γέ, οὖν*) a strengthened form of *γέ*.

Δοκεῖ γούν μοι, it seems to me certainly, it seems to me at least.

7. *πέρ* (enclit. fr. *πέρι*, *very*).

Ὅπερ ᾤετο ποιήσειν τὸν Ἀβροκόμαν, which very thing he supposed Abrocomas would do.

NOTE. I question the concessive meaning *although*, often attributed to *πέρ*.

8. *μήν*.

Τί οὖν ἂν εἴη ὁ Ἔρως; *θνητός*; *Ἥκιστα γέ*. *Ἀλλὰ τί μήν*; What then would Eros be? Mortal? By no means! But what then (what in fact)?

To be Written.

1. When they were worsted, they withdrew; and now again falling in with the king, they proceeded in company.
2. He ordered the cupbearer to draw from the bowl with the cyathus, and pouring into his left hand to swallow down (some of the contents), in order no doubt that it might not profit him, if he should pour in poison (into the bowl).
3. The kings used to order their cupbearers, when they offered the bowl, to draw from it and to swallow down (some of the contents), in order no doubt that it might not profit them, if they should pour in poison (into the bowl).

4. This pollution, I say, they drove out, in order, no doubt, that they might avenge the gods. 5. In wishing to drive out this pollution, they primarily, forsooth, avenged the gods, but they knew that Pericles, the son of Xanthippus, was involved in it on his mother's side. 6. Some said that Tissaphernes had fallen in with the king, and that they now again had drawn up their lines together: accordingly, it did not seem to the generals expedient to fight on that day. 7. Accordingly, very many persons committed to him, more than to any other one man of those in our time, both their treasures and their own bodies. 8. Accordingly he, more than any other one man of those in our time, is acknowledged to have done what is best for the city. 9. Accordingly, very many persons acknowledge that he, more than any other one man of our time, does what is best for the city. 10. Those at least who are pursuing philosophy ought to become more fortunate; but you now live in such a way that not even a slave would remain (with you). 11. When it is permitted to those pursuing philosophy to become more fortunate, they at least live in such a way that not even a slave would stay (with them). 12. But further, he never left the devotion of any one of those who had served him well unrewarded. 13. But further, it is acknowledged by all that Cyrus never left the devotion of any one unrewarded. 14. But further, if the end of all things turns out as the deity has willed, it is not an injustice of mine at least if it happened to Philip to conquer in battle. 15. Sed nimirum majus est hoc quiddam, quam homines opinantur.

AN ENGLISH-GREEK VOCABULARY.

ENGLISH-GREEK VOCABULARY

OF THE

PRINCIPAL WORDS USED IN THE FOREGOING EXERCISES.

A.

- Abandon**, προίεμαι (πρό, ἵεμαι);
leave behind, καταλείπω.
- Able**, δυνατός, ἡ, όν; to be able,
δύναμαι; to have ability, ἔχω.
- About**, concerning, περί *w. gen.*
- Accept, receive**, δέχομαι, δέξομαι,
ἐδεξάμην, δέδεγμαι.
- Accomplish as a citizen**, πολι-
τεύομαι.
- Accordingly**, ἄρα, δή, καὶ γὰρ οὖν.
- Account, on this account**, διὰ
τοῦτο; on account of, διά *w. acc.*
- Accusation**, αἰτία, *as, ἡ*; make
an accusation, κατηγορέω, ὦ,
ἦσω; some ground of accu-
sation, ὑπαίτιόν τι.
- Accusations, things alleged**,
τὰ κατηγορημένα.
- Accuse**; see **Accusation**.
- Achieve**, διοικέω, ὦ, ἦσω (διά,
οἰκέω).
- Acknowledge**, ὁμολογέω, ὦ, ἦσω;
ἀνομολογέω, ὦ, ἦσω.
- Acquire**, κτάομαι, κτῶμαι, κτήσομαι,
ἐκτησάμεν, κέκτημαι, and ἔκτῃμαι.
- Act unjustly**, ἀδικέω, ὦ, ἦσω;
pres. often as pf.
- Administration**, πολιτεία, *as, ἡ*.
- Advantage**, ἀγαθόν, οὗ, τό.
- Advise**, συμβουλεύω, σω.
- Affairs**, πράγματα, τά.
- Affirm**, φημί, *particip. φάσκων*.
- Afterwards, in the sense LONGER**,
ἔτι.
- Again**, πάλιν.
- Against**, κατά *w. gen.*; ἐπί *w. acc.*
- Allege, speak of**, εἰπεῖν; **allege**
against, κατηγορέω, ὦ, ἦσω.
- Allow**, εἰώω, ὦ, ἄσω.
- Ally**, σύμμαχος; *older Att. ξύμ.*
- Almost**, ὀλίγου δεῖν, ὀλίγου; **all**
but, μόνον οὐ.
- Alone**, μόνος, *η, ον*.
- Although, generally expressed by**
the particip. alone; the concessive
idea is emphasized by καίπερ.
- Am to, am about to**, μέλλω *w.*
pr. or f. infin.
- Ancestor**, πρόγονος, *ου, δ*.
- Announce**, ἀπαγγέλλω (ἀπό, ἀγ-
γέλλω).
- Any one**, τίς.
- Anything**, τι; **anything else**,
ἄλλο τι.

Apparent; see Plain.

Appear, φαίνομαι, φανούμαι, ἐφηνάμην (*trans.*), πέφασμαι. *In a middle sense intrans. also ἐφάνην, φανήσομαι; also intrans. πέφηνα.*

Apprehend, seize, συλλαμβάνω; apprehend, fear, δέδοικα.

Argument, λόγος, ον, ό.

Ariæus, Ἀριαῖος.

Arise, come into being, γίγνομαι.

Arise, become established, καθίσταμαι.

Arms, ὅπλα, ων, τά.

Army, στρατιά; στράτευμα, ατος, τό.

Arrive at, ἀφικνέομαι, οὔμαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι, *w. εἰς and acc.*

As, ὥς; just as, ὥσπερ; as much as, τοσοῦτος, η, ο(ν),... ὅσος, η, ον; or antecedent omitted, ὅσος, η, ον; as many as, ὅσοι, αι, α.

Ascertain, πυνθάνομαι, πεύσομαι, ἐπυθόμην, πέπυσμαι.

Ashamed, am ashamed, αἰσχύνομαι, -ννοῦμαι, ἤσχύνθην; *or αἰσχύνῃ μοί ἐστιν.*

Ask, inquire, ἐρωτάω, ὦ, ἦσω, *aor. ἠρώτησα, usu. ἠρόμην.*

Ask, request, ask for, δέομαι, δεήσομαι, ἐδεήθην, δεδέημαι, *w. gen.*

Assembly, ἐκκλησία, ας, ἡ.

Assiduously, συνεχῶς; most assiduously, ὥς συνεχέστατα.

Assured, be assured, imperat. of οἶδα.

At once, at the same time, ἅμα.

Athenians, Ἀθηναῖοι, ων, οί.

Attempt, πειράομαι, ὦμαι, *dep. mid.*; attempt, put the hand to, ἐγχειρέω, ὦ, ἦσω (ἐν, χεῖρ); ἐπιχειρέω, ὦ, ἦσω (ἐπί, χεῖρ).

Attend to, ἐπιμέλομαι and ἐπιμελέομαι, οὔμαι, ἐπιμελήσομαι, ἐπεμελήθην, ἐπιμεμέλημαι (*rare*).

Avaricious, αἰσχροκερδής, ἐς.

Avenge, τιμωρέω, ὦ, ἦσω.

Avoid (see Flee), behave cautiously in respect to, εὐλαβέομαι, οὔμαι, -ήσομαι.

Aware, to be aware, αἰσθάνομαι, αἰσθήσομαι, ἤσθόμην, ἤσθημαι.

B.

Band together (lit. stand together), the intrans. tenses of συνίστημι.

Bear; see Bring.

Because, ὅτι; ἄτε *w. a particip.*; often denoted by the particip. alone.

Become, γίγνομαι; become established, καθίσταμαι and the intrans. tenses of the act.

Before; see Sooner.

Begin, ἄρχομαι, ἄρξομαι, ἠρξάμην, ἤργμαι.

Beginning, ἀρχόμενος, η, ον (ἄρχω).

Behalf, in behalf of, ὑπέρ *w. gen.*

Behold, θεάομαι, ὦμαι, ἄσομαι, ἐθεασάμην.

Belong to, γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι, *w. gen.*; προσεῖναι *w. dat.*

Bend outward, ἐκκυβαίνω, ανῶ.

Benefaction, εὐεργεσία, ας, ἡ.

Better, κρείττων, ον; ἀμείνων, ον; βελτίων, βέλτιον; **something better**, ἀμεινον.

Beware, *imperat.* of ὁράω.

Beyond, outside of, ἔξω *w. gen.*

Bid; *see* **Order**.

Boat, πλοῖον, ου, τό.

Body, σῶμα, ατος, τό.

Boldly, ἀφόβως (*a priv. φόβος*).

Book, βίβλος, ου, ἡ.

Border, ὄριον, ου, τό.

Born, to be born, γίγνομαι.

Boy, παῖς, παιδός, ὁ.

Bowl, drinking-bowl, φιάλη, ης, ἡ.

Bran, πίτυρον, ου, τό.

Brave, ἀγαθός, ἡ, ὄν, *in a military sense*.

Break, λύω, *spoken of a bridge*;

also of a treaty; **break down**, κατακλάω, ἄσω.

Breathe, to take breath, ἀναπνέω (ἀνά, πνέω, πνεύσομαι, ἔπνευσα, πέπνευκα, πέπνευσμαι, ἐπνεύσθην).

Bribe, δίδωμι *in some connections*.

Bring, φέρω, οἶσω, ἤνεγκα; ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην; **bring against**, ἐπάγω (ἐπί, ἄγω).

Bring up; *see* **Nourish**.

Burn, consume by burning, κατακαίω, κατακαύσω, κατέκαυσα, κατακέκαυκα, κατακέκαυμαι, κατεκαύθην.

Bury, θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην.

But, ἀλλά, δέ, μέντοι; **but also**, ἀλλά καί; **but further**, ἀλλὰ μὴν; **but certainly**, δ' οὖν.

C.

Calamity, πάθος, ους, τό; κακόν, οὐ, τό.

Calculation, λογισμός, οὐ, ὁ.

Call, name, καλέω, ὦ, καλέσω (*rare*), *usu.* καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην.

Calumniate, διαβάλλω (διά, βάλλω).

Calumny, διαβολή, ης, ἡ.

Canal, αὐλὼν, ὠνος, ὁ.

Candor, εὐνοία, ας, ἡ.

Capable; *see* **Able**.

Captain, λοχαγός.

Carry away, snatch away, ἀρπάζω, σω.

Cast, ἵημι, ἤσω, ἤκα, εἶκα, εἶμαι, εἶθην; βάλλω, βαλῶ, ἔβαλον, βέ-

βληκα, βέβλημαι, ἐβλήθην; **cast over the head**, ἐκτραχηλίζω, ἴσω, or ἰῶ.

Cause of, causing, αἷτιος, ἰα, ἰον, *w. gen.*

Cease, παύομαι, -σομαι.

Cemetery, μνῆμα, ατος, τό, *strictly a monument, esp. in memory of the dead*; then, a place of monuments, a cemetery.

Censure, ἔγκλημα, ατος, τό.

Censure, *v.*, ἐπιτιμᾶω, ὦ, ἤσω; ἐγκαλέω, ὦ, ἔσω, ὦ.

Cessation, παῦλα, ης, ἡ.

Chance, happen, τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα.

Character, τρόπος, ου, ὁ.

Check; *see* **Restrain**.

Chiefly, μάλιστα.

Child, παῖς, παιδός, ὁ ὅς ἢ.

Choose, αἰρέομαι, οὔμαι, αἰρήσομαι, εἰλόμην, ἤρημαι; **choose beforehand**, προαιρέομαι, οὔμαι.

Citizen, πολίτης.

City, πόλις.

Clay, πηλός, οὐ, ὁ.

Clearly, σαφῶς.

Collect, συλλέγω, συλλέξω, συνέλεξα, συνείλοχα, συνείλεγμαι, συνελέγην.

Come, ἔρχομαι, *f.* in Attic εἶμι, ἦξω, ἀφίξομαι, rare ἐλεύσομαι, *ao.* ἦλθον, *pf.* ἐλήλυθα; *as interjec.* φέρε, φέρε δή; **am come**, ἦκω; **come forward**, πάρεμι (παρά, εἶμι); **come up**, come towards, πρόσσεμι (πρός, εἶμι).

Come about; *see* **Become**.

Commander, ἄρχων, οντος, ὁ.

Commissioner, πρεσβύτης, ου, ὁ; *plur.* πρέσβεις, εων, οἱ.

Commit, προῖημι (πρό, ἔημι).

Compel, ἀναγκάζω, -άσω.

Competent; *see* **Able**.

Complain, συκοφαντέω, ὦ ἦσω.

Condition, on this condition that, ἐπὶ τούτῳ, ἐφ' ᾧ; **on condition that**, ἐφ' ᾧ or ἐφ' ᾧτε.

Conduct; *see* **Lead**.

Conquer, νικάω, ὦ, ἦσω, *w. acc.*; κρατέω, ὦ, ἦσω, *w. gen.*

Conscious, am conscious, σύν-οἶδα ἐμναυῶ.

Consider, σκοπέω, ὦ, also σκοπέο-

μαι, οὔμαι, *f.* σκέψομαι, *aor.* ἔσκεψάμην, *pf.* ἔσκεμμαι; *later* σκοπήσω, ἐσκόπησα, *etc.*; ἡγέομαι, οὔμαι, ἡγήσομαι, ἡγησάμην, ἡγηναι.

Constantly; *see* **Assiduously**.

Construct, ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευχα, ἔζευνμαι, ἐζεύχθην.

Contemporaries, our contemporaries, οἱ ἐφ' ἡμῶν.

Continually, often expressed by διατελῶ.

Contrary to, παρά *w. acc.*

Convict, ἐξελέγχω, -ξω.

Convince; *see* **Persuade**.

Co-operate, to co-operate with in a war against, συμπολεμέω (σύν, πολεμέω), ὦ; *w. dat.* followed by ἐπὶ *w. acc.*

Corcyra, Κέρκυρα, *as*, ἡ.

Corrupt, διαφθείρω; **try to corrupt**, *pres. and imperf.*

Council, συνέδριον, ου, τό.

Counsellor, σύμβουλος, ου, ὁ.

Counted, easily counted, εὐαρίθμητος, ου (εὖ, ἀριθμέω, ὦ).

Country, χώρα, *as*, ἡ.

Cowardly, κακός, ἡ, ὄν; **in a cowardly manner**, κακῶς.

Crime, unjust act, ἀδίκημα, ατος, τό.

Cross over, διαβαίνω (διά, βαίνω).

Cry aloud, βοάω, ὦ, *f.* βοήσομαι; ἀναβρυχάομαι, -ῶμαι.

Cultivate, ἀσκέω, ὦ, ἦσω; *verb*, *adj.* ἀσκητέας, α, ου.

Cupbearer, οἰνοχόος, ου, ὁ.

Cyrus, Κῦρος.

D.

Danger, κίνδυνος, ου, ό; **to be in danger**, κινδυνεύω; **to be foremost in danger**, προκινδυνεύω.

Dare, τολμάω, ώ, ήσω.

Darkness, σκότος, ου, ό.

Daughter, θυγάτηρ.

Death, θάνατος, ου, ό; **put to death**, ἀποκτείνω.

Debate, λόγος, ου, ό.

Deceive, εξαπατάω, ώ, -ησω.

Declare, λέγω; *see* **Speak**.

Deed, thing done, πράγμα, ατος, τό.

Defendant, ό φεύγων, οντος.

Defence, ἔρυμα, ατος, τό.

Deity, δαίμων, ονος, ό.

Deliberate, βουλεύομαι.

Deliver up, παραδίδωμι (παρά, δίδωμι).

Deliverance; *see* **Safety**.

Demand (*on the ground of worthiness*), αξιώω, ώ, ώσω.

Deny, καταρνέομαι, οὔμαι, rare; *usu.* ἀρνέομαι, οὔμαι, ἀρνήσομαι, ἡρνήθην, ἡρνημαι; οὐ φημι.

Deride, διαγελάω, (διά, γελάω).

Desire, ἐπιθυμέω, ώ, ήσω.

Destroy, διαφθείρω, διαφθερῶ, δι-

έφθειρα, διέφθαρκα, διέφθαρμαι, διεφθάρην; **of a bridge**, λύω.

Devotion, προθυμία, as, ή.

Die, τελευτάω, ώ, -ήσω; θνήσκω *and* αποθνήσκω, αποθανοῦμαι, απέθανον, τέθηκα; **die with**, συναποθνήσκω.

Difficulty, with difficulty, μόλις.

Disease, νόσος, ου, ή.

Disregard, ἀμελέω, ώ, ήσω.

Dissipation, ἀκολασία, as, ή (*a priv. κολάζω, to check, chastise*).

Ditch, τάφρος, ου, ή.

Distinctly, σαφῶς; *comp.* σαφέστερον; *sup.* σαφέστατα.

Divine being, θεῖον, ου, τό.

Do, make, ποιέω, ώ, ήσω; πράττω, ξω, ἔπραξα, πέπραχα, πέπραγμαι, ἐπράχθην; ἐργάζομαι, άσομαι.

Dog, κύων, κυνός, ό.

Domestic (*subst.*), οἰκέτης, ου, ό.

Draw (*of a liquid*), ἀρύω *and* ἀρύτω, *aor.* ἤρυσα.

Drive, ἐλαύνω, ἐλάσω, *usu.* ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην; *late* ἐλήλασμαι, ἤλασθην.

During, κατά w. *acc.*

E.

Each, ἕκαστος, η, ου; **on each occasion**, ἐκάστοτε.

Easily, εὐπετῶς.

Easy, ῥάδιος, α, ου.

Educate, παιδεύω, εὕσω.

Effeminacy, μαλακία, as, ή.

Either...or, ή...ή.

Eloquent, δεινός λέγειν.

End, πέρας, ατος, τό.

Endure, ὑπομένω, ώ (ὑπό, μένω).

Enemy, the enemy, οἱ πολέμιοι; **a personal enemy**, ἐχθρός, οὔ, ό.

Engagement, occupation, ἀσχο-
λία, *as, ἡ.*

Enough, ἱκανός, ἡ, ὄν.

Enter, embark, ἐμβαίνω; *const.*
εἰς *w. acc.*

Entire, whole, ὅλος, *η, ον.*

Envoy, to go as envoy, πρεσ-
βεύω, -εύσω.

Err, ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρ-
τον, ἡμάρτηκα.

Escape, escape from, φεύγω *w.*
acc.; also ἀποφεύγω, and ἐκφεύ-
γω; **to escape, pass along**
by, παρέρχομαι.

Especialy, μάλιστα, *sup. of μάλα.*
Even, καί; **not even,** οὐδέ; **even**
if, καὶ εἰ; **if even, although,**
εἰ καί.

Event, deed, ἔργον, *ον, τό.*

Every, every one, οὐδεὶς ὅστις οὐ.

Evil, κακόν, *οὔ, τό.*

Examine, ἐξετάζω, ἄσω.

Except, πλὴν, *more emphat.* πλὴν
γε.

Expect, προσδοκάω, ὦ, ἦσω.

Extravagant assertion, ὑπερβο-
λή, ἡς, ἡ.

Extreme, ἔσχατος, *η, ον.*

F.

Fabricate (for one's self), πλάσ-
σομαι, ττομαι, πλάσσομαι, ἐπλασά-
μην, πέπλασμαι.

Face, πρόσωπον, *ον, τό.*

Fail, often expressed by the neg. οὐ
or μή.

Fall, πίπτω, πεσοῦμαι, ἔπεσον, πέπ-
τωκα; **fall to one's lot,** γίγνο-
μαι *w. dat.*; **fall in with,**
ἐντυγχάνω, and συντυγχάνω *w.*
dat.; **fall under,** γίγνομαι ἐν *w.*
dat.; **fall into the power of,**
γίγνομαι ἐπὶ *w. dat.*; **fall into**
other hands, be alienated,
ἀλλοτριόομαι, οὔμαι.

Falsehoods, false things, ψευδῆ,
τά, *fr. φευδῆς, ἐς.*

Falsely allege, καταψεύδομαι
(κατά, ψεύδομαι).

Familiar conversations, συνου-
σία, *ας, ἡ.*

Fated, πεπρωμένος, *η, ον.*

Favor, to receive a favor, εὖ
πάσχω; **to do a favor,** εὖ
ποιέω, ὦ.

Fear, φοβοῦμαι *spoken of sudden*
and inconsiderate fear; δέδοι-
κα, δέδια, *of deliberate and*
reasonable fear; *as subst.* φό-
βος, *ον, δ.*

Fellowship, κοινωνία, *ας, ἡ.*

Few, ὀλίγοι, *αι, α.*

Fight, μάχομαι, μαχοῦμαι, ἐμαχεσά-
μην μεμάχημαι; **fight in a naval**
engagement, ναυμαχέω, ὦ, ἦσω
(ναῦς, μάχη).

Find, εὐρίσκω, εὐρήσω, εὑρον and
ἡδρον, εὑρηκα, εὑρημαι, εὐρέθην.
All the augmented tenses may
begin with ηῦ-.

First, πρῶτος, *η, ον*; **first (of**
two persons), πρότερος, *α, ον*;
to be first, πρωτεύω, εὔσω; **at**
first ἐξ ἀρχῆς.

Flee, φεύγω, φεύξομαι or φευξοῦμαι, ἔφυγον, πέφευγα.

Food, σίτος, ου, ό.

Foolish, εὐήθης, es.

Foot, ποὺς, ποδός, ό; **on foot**, πεζῇ.

For, in behalf of, ὑπέρ *w. gen.*

Forbid, ἀπόφημι, aor. ἀπείπον (ἀπό, φημί).

Foreknow; see **Know**.

Foretell, προλέγω (πρό, λέγω).

Forget, ἐπιλανθάνομαι (ἐπί, λανθά-

νομαι, λήσομαι, ἐλαθόμην, *Att. prose ἐπελαθόμην*).

Formerly, πρότερον.

Forsooth, δηθεν.

Fortunate, εὐτυχής, ές; εὐδαίμων, εὐδαιμον.

Free, ἐλεύθερος, α, on; **autonomous**, αὐτόνομος, on.

Freeman, ἐλεύθερος, ου, ό.

Friend, φίλος, ου, ό.

Full, πλήρης, es, *w. gen.*

G.

Glory (*verb*), ἀγάλλομαι; *act.* ἀγάλλω, **to adorn**.

Go in, εἰσέρχομαι, *f.* εἴσειμι (εἰς, εἶμι), *imperf.* εἰσῆειν, and εἰσῆα; **go away**, ἀπέρχομαι.

Good-will, εὖνοια, as, ή.

Grandly, μεγαλοπρεπῶς.

Grant, give, δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην.

Great, μέγας, μεγάλη, μέγα; *comp.*

μείζων; *sup.* μέγιστος; **so great**, τοσοῦτος, η, ο(ν).

Greater numbers, πλείονες or πλείους.

Greek, Ἑλλήν, os, ό; *as adj.* Ἑλληνικός, ή, όν.

Grief, λύπη, ης, ή.

Guard against, φυλάττομαι *w. acc.*

Guest, ξένος, ου, ό.

Guide, ἡγεμών, όνος, ό.

H.

Habit, ἔθος, ους, τό.

Hand, χεῖρ, χειρός, ή.

Happen, συμβαίνω; **what has happened**, τὰ συμβάντα; **to happen, to chance**, τυγχάνω, τεύχομαι, ἔτυχον, τετύχηκα.

Happy, prosperous, εὐδαίμων, εὐδαιμον (εὖ, δαίμων); **to count happy**, εὐδαιμονίζω, ίσω, ιῶ.

Haste, hasten, to be in haste, σπεύδω, -σω, ἔσπευσα, ἔσπευκα (*late*), ἔσπευσμαι.

Hate, μισέω, ῶ, ήσω.

Have, hold, ἔχω, ἔξω, or σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, ἔσχέθην.

Have conquered, am victorious over, νικῶ (άω).

Have wronged, injured, ἀδικέω, ῶ.

Head, κεφαλή, ης, ή.

Hear, ἀκούω ἀκούσομαι, late ἀκούσω, ἤκουσα, ἀκήκοα, ἤκουσμαι late, ἠκούσθην.

Help on, ἐνάγω, -ξω (έν, ἄγω).

Herald, κήρυξ, υκος, ό.
Hinder, κωλύω, ὕσω; **be in the way of**, ἐμποδών *w. εἶναι expressed or understood.*
Hire, wages, μισθός, οὐ, ό; **for hire**, μισθοῦ; **to hire**, μισθόομαι, οὐμαι, ὥσομαι.
Hireling, μισθωτός, οὐ, ό.
Hither, δεῦρο.
Hold; *see Have.*
Home, towards home, οἴκαδε; **at home**, οἴκοι; **from home**, οἴκοθεν.

Honor, τιμή, ἥs, ἥ; **to honor**, τιμάω, ὦ, -ήσω.
Honorable, καλός, ἥ, όν.
Horse, ἵππος, ου, ό.
Horseman, ἵππεύς, έως, ό.
How? πῶs; **how, as relat. adv.** ὡs; **how much?** πόσος, η, ου; *in plur. how many?*
However, μέντοι.
Humor, to be in ill-humor, δυσχεραίνω.

I.

I, ἐγώ; I for my part, I at least, ἔγωγε.
If, εἰ *w. indic. or optat.*; ἂν (ἦν, ᾗν) *w. subjunc.*
Ill, badly, κακῶs.
Immediately, αὐτίκα.
Impassable, ἀδύνατος διαβῆναι.
Impeachment, εἰσαγγελία, as, ἥ.
Impend, ἐπαρτάομαι, ὦμαι, ἥσομαι.
Incomplete, ἀτελής, έs.
Incorrigible, to be incorrigible, ἔχειν ἀνιάτως.
Indict, γράφομαι, -ψομαι (γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφηθην, ἐγράφην.)

Indictment, γραφή, ἥs, ἥ.
Indigence, ἔνδεια, as, ἥ.
Inflict, ἐπιτίθημι.
Initiated, to be initiated, τελέομαι, οὐμαι, τελέσομαι, οὐμαι, τετέλεσμαι, ἐτετέλεσθην.
Injustice, ἀδικία, as, ἥ; **an unjust act**, ἀδίκημα, atos, τό.
Insult, treat with insolence, ὑβρίζω, ὑβρίσω or ὑβριῶ, ὕβρισα, ὕβρικα, ὕβρισμαι, ὑβρίσθην.
Intend, διανοέομαι, οὐμαι, ἥσομαι.
Involved, to be involved in, προσέχομαι *w. dat.*

J.

Jest, παίζω, παίξω, παίξομαι and παιξοῦμαι, ἔπαισα, πέπαικα *later πέπαιχα, πέπαισμαι later πέπαιγμα, ἐπαίχθην; to speak in jest*, λέγειν παίζων.

Judge, or juror, δικαστής, ου, ό.
Just, δίκαιος, a. or; **justly**, δικαίως; **just as**, ὥσπερ.

K.

Keep (a peace), ἄγω (εἰρήνην).

Keep off, ἀπερύκω (ἀπό, ἐρύκω, ἐρύξω, ἤρυσσα); **in keeping with**, πρὸς *w. gen.*

King, βασιλεύς, ἑως, ὁ; **to be king**, βασιλεύω; **aur. to become king**.

Knee, γόνυ, ατος, τό.

Know, οἶδα, εἶσομαι; γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; **not to know**, ἀγνοέω, ὦ, ἦσω; **foreknow**, πρόοιδα.

L.

Labor, πόνος, ου, ὁ.

Language, φωνή, ἥς, ἡ.

Large, μέγας, μεγάλη, μέγα.

Law, νόμος, ου, ὁ; **lawsuit**, δίκη, ἡς, ἡ.

Lay claim, ἀξιόω, ὦ, -ώσω.

Lead, ἄγω, ἄξω, ἡγαγον, ἡχα, ἡγμαι, ἡχθην; **lead against**, ἄγω, ἐπὶ *w. acc.*

Leave, λείπω, λείψω, ἔλιπον, λέλονται, λέλειμμαι, ἐλείφθην; **those who are left**, οἱ λοιποί, αἱ, αἱ; **leave, allow**, ἐάω, ὦ, ἄσω.

Left, λοιπός, ἡ, ὄν; **the part left**, τὸ ἐπιλειπόμενον; **left, as opposed to right**, ἀριστερός, ἡ, ὄν.

Let go, ἀφίημι (ἀπό, ἵημι).

Liberty, ἐλευθερία, ας, ἡ.

Lie, κείμει, κέισομαι.

Lighten, ἀστράπτω, -ψω.

Like, similar, ὅμοιος, α, ὄν; **in like manner**, ὁμοίως.

Like to, expressed by ἡδέως (*gladly*), and the optat. *w. ἄν.*

Line of battle, φάλαγξ, γος, ἡ.

Linger; see **Wait**.

Listen to, ἀκούω *w. gen. or acc.*

Little, not a little, οὐχ ἥκιστα.

Live, be alive, ζάω, ὦ, ἦσω.

Look, βλέπω, ψω, and ψομαι, ἔβλεψα, βέβλεφα, βέβλεμμαι, ἐβλέφθην.

Look-at-attentively, σκοπέω, ὦ, σκέψομαι, ἐσκεψάμην.

Long (adv.), long ago, πάλαι.

Longer, yet, still, ἔτι; **no longer**, οὐκέτι, μηκέτι (*also written separately, οὐκ ἔτι; μὴ...ἔτι, μὴδ' ἔτι*).

Lost, to be lost, ἀπόλλυμαι.

Loth, to be loth, ὀκνέω, ὦ, ἦσω.

Lucky, fortunate, εὐδαίμων, εὐ-δαιμον.

M.

Make, ποιέω, ὦ, ἦσω; **make for one's self**, the mid.

Man, human being, ἄνθρωπος; *Lat. vir, ἀνὴρ, ἀνδρός, ὁ.*

Manifest, δῆλος, η, ου.

Many, πολλοί, αἱ, ἅ.

March, πορεύομαι *dep. pass.*; **march against**, πορεύομαι ἐπὶ *w. acc.*

Master, κύριος, ου, ό; *as adj.* κύριος, ία, ιον, *w. gen.*

Measure; *see* Deed.

Meet with, συγγίγνομαι *w. dat.*

Mention, make mention of, remember, μέμνημαι.

Midst, in the midst of, μεταξύ.

Midwinter, μέσος χειμών.

Might, σθένος, ους, τό; *with all one's might*, παντί σθένει.

Mind and heart, νοῦς καὶ φρένες; *mind, thought*, διάνοια, *as, ή.*

Mischief, κακόν, ου, τό.

Misunderstanding, ἀγνωμοσύνη.

Mix (*by rubbing or bruising*), τρίβω.

Mix a bowl (*of wine*), κρατηρίζω.

Money, χρήματα.

Monition, sign, σημείον, ου, τό.

Month, μήν, μηνός, ό.

Most, πλείστοι, *sup. of* πολὺς; **the most, the many**, οἱ πολλοί.

Most, greatest, especially, μέγιστον; **for the most part**, τὸ πλείστον.

Mother, μήτηρ, τρός, ή.

Much, so much, τοσούτος, τοσαύτη, τοσούτο(ν).

N.

Narrowly, a little, μικρόν.

Nature, φύσις, εως, ή.

Near, ἐγγύς.

Necessary, unavoidable, ἀναγκαῖος, α, ον; **an unavoidable necessity**, ἀνάγκη, ης, ή; **it is necessary**, δεῖ, χρή.

Need; *see* Ask.

Neglect, παραμελέω, ώ, ήσω *w. gen.*, ἐλλείπω, -ψω (*έν, λείπω*).

Never, οὔποτε, μήποτε, οὐδέποτε, μηδέποτε; **never up to the present time**, οὐδεπώποτε, μηδεπώποτε.

Nevertheless, ὅμως, οὐ μὴν ἀλλά.

New (*in kind*), καινός, ή, όν; **new** (*but not in kind*), νέος, α, ον.

Noble, γενναῖος, α, ον; *χρηστός, ή, όν; adv.* γενναίως.

Noise (*shouting or calling*), κραυγή, ης, ή.

No longer; *see* Longer.

No one, οὐδείς, μηδείς; *more emphat.* οὐδὲ εἷς, μηδὲ εἷς.

Not, οὐ, οὐκ, οὐχ; **μή**; **not a little**, οὐχ ἥκιστα.

Nourish, τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην, οἰστρον ἐτρέφην.

Now, νῦν; *as temporal and illative*, νύν, δή; **now again**, δὴ πάλιν.

Nowhere, οὐδαμοῦ, *or sometimes* οὐδαμῇ.

Numberless, μυρίοι, ίαι, ία.

O.

Oath, ὄρκος, ου, ό.

Object, it is an object, ἐπιμελές ἐστι(ν).

Observe, θεωρέω, ώ, ήσω.

Offend, cause pain to, λυπέω, ώ, ήσω, *w. acc.*

Offer, δίδωμι *in pres. and imperf.*
Often, πολλάκις.
Old, πρεσβύτης, ου, ό; *subst. or adj.*
Only, μόνον.
Open, ἀνοίγνυμι, ἀνοίγω, *later ἀνοί-
 γνύω, ἀνοίξω, ἀνέφξα, rare ἀνέ-
 φγμαι, ἀνεῶχθην.*
Opinion, δόξα; ὑπόληψις, εως, ή;
*to be of an opinion, ἡγέομαι,
 οὔμαι, νομίζω.*
Oppose, ἐναντιόω, ὦ, ὦσω.

Opposed to, ἐναντιόομαι, -οὔμαι,
 -ώσομαι.
Orator, ῥήτωρ, ορος, ό; ἀνὴρ ῥήτωρ.
Order, κελεύω, κελεύσω, ἐκέλευσα,
 κεκέλευκα, κεκέλευσμαι, ἐκελεύ-
 σθην.
Other, ἄλλος, η, ο; ἕτερος, α, ο;
otherwise, ἄλλως.
Ought, it is necessary, δεῖ, χρή.
Overcome; *see Break.*
Own, personal, ἴδιος, ἰδία, ἰδιον.

P.

Pass by, omit, trans. παραλείπω
 (παρά, λείπω).
Pay, μισθός, οὔ, ό; **receive pay**,
 μισθαρνέω, ὦ, ἥσω.
Peace, εἰρήνη, ης, ή.
Penalty, a fine, ζημία; **punish-
 ment**, τιμωρία, ας, ή.
Perform, πράττω, ξω; ποιέω, ὦ.
Perish, ἀπόλωλα, pf. 2, of ἀπόλλυμι.
Permanent, βέβαιος, αἶα, αιον.
Permit, ἐπιτρέπω (ἐπί, τρέπω).
Persuade, πείθω, πείσω, ἔπεισα,
 πέπεικα and πέποιθα (*intrans.*
and pres. I trust), πέπεισμαι,
 ἐπείσθην; *in the pres. and imperf.*
often, try to persuade.
**Persuasion, to change one's
 opinion by persuasion**, μετα-
 πείθω *w. acc. of pers.* (μετά,
 πείθω).
Philip, Φίλιππος, ου, ό.
Philosopher, φιλόσοφος, ου, ό;
*to be a philosopher, φιλοσο-
 φέω, ὦ; aor. to become a phi-
 losopher; those who are pur-*

*suing philosophy, οἱ φιλοσο-
 φούντες.*
Physician, ἱατρός, οὔ, ό.
Plain, δῆλος, η, ον; φανερός, ά, όν;
make plain, δηλώω, ὦ, ὦσω;
plainly, δῆλως, *often expressed
 by φαίνομαι.*
Plan, προαίρεσις, εως, ή; **to plan**,
 βουλεύομαι.
Pleased, to be pleased, ἡδομαι,
 ἡσθήσομαι, ἡσθην.
Poison, φάρμακον, ου, τό.
Political act, πολίτευμα, ατος, τό.
Pollution, ἄγος, ους, τό.
Poor, a poor man, πένης, -ητος,
subst. or adj.
Position (in a line), rank, τάξις,
 εως, ή.
Possess, see Have; κέκτημαι, pf.
of κτάομαι.
Possible, it is possible, ἔστι(ν),
 ἔνεστι, ἔνι; **was possible**, ἦν,
 ἐνῆν.
Pour in, ἐγχέω (ἐν, χέω).
Power, δύναμις, εως, ή; **to have**

- power, δύναμαι; in the power of, dependent upon, ἐπί *w. dat.*
Powerful, δεινός, ἡ, όν.
Practically, in deed, ἔργῳ, *dat. of ἔργον.*
Practise, do, ποιέω, ὦ.
Praise, ἐπαινέω, ὦ, ἐπαινέσω, *usu. ἐπαινέσομαι, ἐπῆνεσα, ἐπῆνεκα, ἐπῆνημαι, ἐπηνέθην.*
Prevent; see Hinder.
Primarily, πρῶτον.
Prison, δεσμοκτήριον, ου, τό.
Private man, ιδιώτης, ου, ό.
Privateer, ληστής, ου, ό.
Proceed-step-by-step, βαδίζω, ἴσω, ἰῶ.
Proclaim, say beforehand, πρόφημι (πρό, φημί).
Profit, to be profitable, λυσιτελέω, ὦ, ἦσω; συμφέρω (σύν, φέρω); that which is profitable to, τὸ συμφέρον.
- Proper, it is proper**, χρή.
Propose, προτίθηναι.
Prosecuted, to be prosecuted, to be put on trial (as a law term), φεύγω, or more fully γραφὴν φεύγω.
Prosecutor, ό διώκων, οντος.
Proud, to be proud, σεμνύνομαι, οὔμαι.
Provisions, ἐπιτήδεια, ων, τά.
Public, κοινός, ἡ, όν; public man, δημοτικός, ου, ό; belonging to the people, δημόσιος, ἰα, ιον.
Punish, τιμωρέω, ὦ, ἦσω.
Punishment; see Suffer.
Purification, καθαρμός, ου, ό.
Pursue, διώκω, ξω, and ξομαι, ἐδίωξα, δεδίωχα, δεδίωγμαi (late), ἐδιώχθην.
Put or place in, ἐντίθηναι; put out of the way, ἐκποδῶν ποιεῖσθαι.

Q.

Quick; see Sharp.

Quickly, ταχύ, ταχέως.

R.

- Raise up, ἀνίστημι (ἀνά, ἵστημι).**
Rally, come together, συνέρχομαι; to rally beforehand, προεξανίσταμαι (πρό, ἀνά, ἵστημι), *w. pf. plurpf. and 2 aor. in the act. voice.*
Rate, at any rate, γοῦν.
Read, ἀναγιγνώσκω (ἀνά, γιγνώσκω).
Recover, ἀναλαμβάνω.
Reflect, think, φρονέω, ὦ, ἦσω.
Refute, ἐξελέγχω, ξω; ἀπολύομαι.
- Regard**, λόγος, ου, ό.
Rehearse, ἀπαγγέλλω.
Release, ἀπαλλαγή, ἡς, ἡ.
Remain, μένω, ὦ, *reg.*; remain on, ἐπιμένω.
Remember, μέμνημαι, μνησθήσομαι (μεμνήσομαι, **will bear in mind**), ἐμνήσθην.
Remiss, to be remiss, ἀμελέω, ὦ, ἦσω.
Render, make, ποιέω, ὦ, ἦσω.

Reply, ἀποκρίνομαι, οὐμαι, ἀπεκρινάμην. ἀποκέκριμαι.

Reproach, cast reproach, ὀνειδίζω, ἠὼ, late ἴσω, ὀνειδίσαι, ὀνειδίζω, late ὀνειδίσθην; σκώπτω, σκώψω, ἔσκωψα, ἔσκωμμαι, ἔσκώφθην.

Reputable, ἀξιολόγος, ον (ἀξιος, λόγος).

Reputation, δόξα, ας, ἡ.

Require; see **Ask**.

Resemble, ἔοικα, ἐφίκειν.

Responsible, αἰτιος, ἰα, ἰον, ω. gen.

Rest; see **Lie**.

Restrain, ἐπέχω (ἐπί, ἔχω); see also **Hinder**.

River, ποταμός, οὔ, ό.

Robe, or dress up, in fawn skins, νεβρίζω.

Rotten, σαθρός, ά, όν.

Royal, βασιλικός, ἡ, όν.

Ruined, utterly ruined, ἐξώλης καὶ προώλης.

Rule, ἄρχω, ἄρξω, ἡρξα, ἡρχα, ἡργμαι, ἡρχθην.

Run, θέω, θεύσομαι, a rare word; oftener τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα; to run hastily, δρόμω θείν.

S.

Safe, ἀσφαλής, ές.

Safety, σωτηρία, ας, ἡ.

Sail, πλέω, πλεύσομαι and πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσαι, ἐπλεύσθην; sail away, ἀποπλέω.

Sanction, nod assent to, ἐπιενύω.

Save, σώζω, σώσω, ἔσωσα, σέσωμαι, usu. σέσωσμαι, αορ. always ἐσώθην; to come off in safety, the pass. and mid.

Say, φημί, φήσω, usu. ἐρῶ, αορ. εἶπον or rare εἶπα, εἶρηκα, εἶρημαι, ἐρρήθην.

School, school-room, διδασκαλεῖον, ου, τό.

Scream, κράζω, κεκράξομαι (rare), κράξω (late), ἔκραξα (rare and late), ἔκραγον (chiefly in compos.), κέκραγα (as pres.).

Search for, ζητέω, ὦ, ἦσω.

Seek; see above.

Seems, it seems, ἔοικε(ν); δοκεῖ; seems expedient, δοκεῖ.

Seize and carry off, ἀρπάζω, ἀρπάσω, oftener ἀρπάσομαι, ἡρπασα, ἡρπακα, ἡρπασμαι, ἡρπάσθην; not Att. ἀρπάξω κτέ.

Sell, πωλέω, ὦ, f. ἀποδώσομαι, αορ. ἀπεδόμην, pf. πέπρακα.

Send, πέμπω, πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμφθην.

Serve, ὑπηρετέω, ὦ, ἦσω.

Service, public service, λειτουργία, ας, ἡ; to perform a public service, λειτουργέω, ὦ.

Set, put, set down, τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην; set on foot, initiate, ἐνίστημι.

Share in, μετέχω (μετά, ἔχω) w. gen.; share with, μεταδίδωμι w. dat. and gen. of the thing shared.

Sharp, ὀξύς, εἶα, ὕ.

Sheep, πρόβατα, ὦν, τά.

Shout, βοάω, ὦ, ἦσω.

Show, δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην.

Sick, the one who is sick, ὁ κάμνων.

Sit, κάθημαι; sit in attendance on, προσεδρεύω πρὸς *w. dat.*

Slander, βλασφημία, *as, ἡ.*

Slave, ἀνδράποδον, οὐ, τό; δοῦλος, οὐ, ὁ.

Slay, kill, ἀποκτείνω, ἀποκτενῶ, ἀπέκτεινα, ἀπέκτενονα.

Slow, βραδύς, εἶα, ὕ.

So, thus, οὕτως; **so that**, ὥστε; **so and so**, τὸ καὶ τό.

Sobriety, σωφροσύνη, *ης, ἡ (σώφρων, sober).*

Socrates, Σωκράτης, οὐς, ὁ.

Soldier, στρατιώτης, οὐ, ὁ.

Some persons, ἔστιν οἱ; εἰσὶν οἱ.

Somewhere, πού (*enclit.*); *w. gen.* somewhere within.

Sooner than, πρόσθεν πρὶν, πρότερον πρὶν, ὅτ πρὶν *alone.*

Sophist, σοφιστής, οὐ, ὁ; **to play the sophist**, σοφίζομαι.

Soul, ψυχή, *ης, ἡ.*

Speak, λέγω, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην; **speak ill of**, βλασφημέω, ὦ, ἦσω.

Speech, λόγος, οὐ, ὁ.

Speedy, ταχύς, εἶα ὕ; **speedily**, ἐν τάχει; *see Quickly.*

Stand, *pf. plurf. 2 aor. and f. pf. of ἵστημι.*

State, πόλις, εὖς, ἡ.

Statesman, πολιτικός, οὐ, ὁ.

Stay around; see Wait.

Steal, κλέπτω.

Still, yet, ἔτι.

Stone-to-death, καταπετρόω, ὦ ὥσω.

Stop, put a stop to, παύω.

Strange, θαυμαστός, ἡ, ὄν.

Strong, ἰσχυρός, ἁ, ὄν; **to be strong**, ἰσχύω, ὕσω.

Submit one's self, παρέχω *w. reflex. pron.*

Successful, to be successful, κατορθόω, ὦ, ὥσω.

Such, τοιοῦτος, τοιαύτη, τοιοῦτο(*v*).

Suffer, πάσχω, πείσομαι, ἔπαθον, πέπονθα; **suffer punishment**, give satisfaction, διδόναι δίκην; **suffer wrong**, ἀδικέομαι, οὐμαι.

Sufficient, ἱκανός, ἡ, ὄν.

Suggest, ὑπομνήσκω (ὑπό, μινμήσκω).

Suitable, ἐπιτήδειος, ἁ, ὄν; **it is suitable**, προσήκει.

Sunrise, at sunrise, ἅμα ἡλίῳ ἀνατέλλοντι.

Superior to, κρείττων, κρείττον, *w. gen.*

Suppose, νομίζω; ἡγέομαι, οὐμαι; οἶμαι, ὅτ οἶμαι; ὑπολαμβάνω.

Suspect, ὑποπτεύω.

Suspicion, to view with suspicion, ὑφοράομαι, ὦμαι.

Swallow down, καταρροφέω, ὦ, ἦσω.

Swerve from, ἀφίσταμαι *w. gen. verb. adj. ἀποστατέος.*

Swift, ταχύς, εἶα, ὕ.

T.

Take, λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, εἴλήφθην; to be taken or overtaken, ἀλίσκομαι, ἀλώσομαι, ἐάλων, and ἦλων, ἐάλωκα; take back, ἀπολαμβάνω; take care, φροντίζω, ἴσω, ἰῶ; take the field, στρατεύομαι; take place, γίγνομαι; take up, αἶρω, ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην.
Tears, to shed tears, δακρύω, -σω.
Terrible, δεινός, ἡ, ὄν.
Terrify, ἐκπλήττω, ἐκπλήξω, ἐξέπληξα, ἐξεπλάγην.
Territory, χώρα, as, ἡ.
Testimony, μαρτυρία, as, ἡ.
That or lest, after verbs of fearing, μή; that, as declarative conjunc. ὅτι, ὥς; in order that, ἵνα, ὅπως, ὥς, τοῦ w. the infin.
Then, at that time, τότε; then, as correl. of ἐπειδή, ἐνταῦθα.
Thence, from thence, ἐκείθεν.
Therefore, τοίνυν, οὖν, ἄρα, διόπερ, ὥστε.
Things done, τὰ πεπραγμένα.
Think, οἶμαι, οἴσθαι, οἴσομαι, ᾤήθην; have in mind, φρονέω, ὦ, ἦσω; think proper, think worthy, ἀξιόω, ὦ, ὥσω.
This, οὗτος, αὕτη, τοῦτο; this man here, οὗτοςί.

Through, of time, the acc. case; through, by means of, διὰ w. acc.
Thunder, βροντάω, ὦ, -ήσω.
Thus, so, in that case, οὕτως.
Till; see Until.
Time, χρόνος, ου, ὁ; favorable or fitting time, καιρός, οὔ, ὁ; at the same time, ἅμα; the coming time, ὁ μέλλον αἰών.
To, into, εἰς; towards, ἐπί, πρὸς, w. acc.; to, or into, the presence of, παρά w. acc.
Town, place, χωρίον, ου, τό.
Treasures, esp. money, χρήματα, άτων, τά.
Treat ill, κακῶς ποιεῖν.
Treaty, σπονδαί, ὦν, αἱ. Strictly, libations as the sign of a treaty.
True, ἀληθής, ἐς.
Truth, ἀλήθεια, as, ἡ; true things, τὰ ἀληθῆ; to tell, speak the truth, to report truly, ἀληθεύω, -εύσω.
Try, πειράομαι, ὦμαι, πειράσομαι late πειραθήσομαι, ἐπειρασάμην and ἐπειράθην, πεπείραμαι.
Turn, τρέπω, τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτρέφθην; 2 aor. ἐτράπην usu. as mid. intrans.; to turn out well, εὖ γίγνομαι.

U.

Unavoidable, something unavoidable, ἀνάγκη, ης, ἡ.
Unblushing, shameless, ἀναισχυντος, ου.

Understand, ἐπίσταμαι, ἐπιστήσομαι, ἡπιστήθην.
Ungraceful, ἀχάριστος, ου (a priv. χάρις).

Union, fellowship, κοινωνία, as, ἡ.

Unjust towards, ἄδικος περί *w. acc.*; **to be unjust, to act unjustly,** ἀδικέω, ὦ, ἦσω; **an unjust act,** ἀδίκημα, ατος, τό.

Unless, εἰ μὴ *w. subjunc.*; εἰ μὴ *w. indic. or optat.*

Unnoticed, pass unnoticed, ἀγνοέομαι, οὔμαι, ἦσομαι.

Unpleasant, δυσχερής, ἐς.

Unrewarded, ἀχάριστος, ον.

Until, ἕως, ἔστε, μέχρι; πρίν (*usu. after negative sentence*).

Use, χράομαι, ὦμαι, χρήσομαι, ἐχρησάμην, κέχρημαι.

Utter; see Speak.

V.

Victorious, to be victorious over, νικάω, ὦ, ἦσω, *w. acc.*

Visit, go to, εἴσιμι *w. dat.* (εἰς, εἴμι).

Voice, φωνή, ἡς, ἡ.

Voiceless, silent, ἄφωνος, ον.

Voluntarily, ἐκὼν εἶναι; *pl* ἐκόντες εἶναι.

W.

Wait, ἐπέχω (ἐπί, ἔχω); linger, stay on, ἀναμένω; **stay around,** περιμένω.

Want, ἔνδεια, as, ἡ.

War, πόλεμος, ον, ὁ; to carry on war, πολεμέω, ὦ, ἦσω.

Water, ὕδωρ, ατος, τό.

Way, in the way of, ἐμποδών; in no way, οὐδαμῶς.

Wearied out, am wearied out, ἀπείρηκα.

Weep, bewail, κλαίω, κλαύσομαι, rare κλανσοῦμαι, κλαιήσω, and κλαήσω, ἔκλανσα, κέκλανμαι and later κέκλανσμαι, late ἐκλαύσθην. Trans. or intrans.

Well, εὖ; well, honorably, καλῶς.

When, in the sense after, ἐπειδή, *w. subjunc.* ἐπειδάν; at the time

when, ὅτε, *w. subjunc.* ὅταν; at the exact time when, ἡνίκα, *w. subjunc.* ἡνίκα ἄν.

Where, ἔνθα; the very place where, ἔνθα δῆ.

While, as long as, ἕως (*chiefly w. pr. indic.*).

Whip, to whip, to flay, δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην.

Who, what, τίς, τί; what sort of, ποῖος, α, ον; of what sort, οἷος, α, ον.

Will; see Wish.

Willing, to be willing, ἐθέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα.

Wipe off, ἀπομάττω, ξῶ.

Wish, want, βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην, and ἡβουλήθην; want, to be in need of, ask for, δέομαι, δεήσο-

μαι, late δεηθήσομαι, δεδέημαι, ἐδεήθην.	θανμάσομαι, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι, ἐθαυμάσθην.
With , often expressed by a participle, as ἔχων; by the side of, παρά <i>w. dat.</i> ; in company with, σύν <i>w. dat.</i> ; participating with, μετά <i>w. gen.</i>	Word , voice, φωνή, ἡς, ἡ.
Withdraw , ἀπαλλάττομαι, ξομαι (ἀπό, ἀλλάττω).	Worsted , to be worsted, μείον ἔχειν.
Without food , ἄσιτος, <i>ον</i> (<i>a priv.</i> σίτος <i>wheat</i>).	Worthy , ἄξιος, ἰα, <i>ιον</i> ; worthily , ἀξίως; deem worthy , ἀξιόω, ᾧ, ὥσω, <i>w. gen.</i>
Without sense , ἀνόητος, <i>ον</i> (<i>a priv.</i> νοῦς).	Wrangle , διακρίνω (διά, κρίνω).
Wolf , λύκος, <i>ου</i> , ὁ.	Wretched , ἄθλιος, <i>α, ον</i> , also <i>ος, ον</i> ; in a wretched manner, ἀθλίως.
Wonder , wonder at, θαυμάζω,	Write , to write a resolution, γράφω, -ψω.
	Wrong , to do wrong, ἀδικέω, ᾧ, -ήσω.

Υ.

Yet , nevertheless, ὅμως; yet, still, ἔτι; yet, up to this time, πώ (<i>enclit.</i>).	Young man , νεανίσκος, <i>ου, ὁ</i> ; the youth, the younger men, οἱ νεώτεροι.
Yield to , obey, πείθομαι.	

Ζ.

Zealously , προθύμως; to unite in helping zealously, συσπουνδάζω, -άσω.	
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